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PUNJAB
DISTRICT GAZETTEERS,
VOLUME XXXIV A.
MUZAFFARGARH DISTRICT,

1908.

COMPILED AND PUBLISHED UNDER THE AUTHORITY
OF THE PUNJAB GOVERNMENT.



Lithore:
THE "CIVIL AND MILITARY GAZETTE" PRESS
Sole Contractors for Printing to the Punjab Government.

1910.

TABLE OF CONTENTS.

	Subject.	Page.
Preface	1
CHAPTER I.—DESCRIPTIVE	1b.
SECTION A.—PHYSICAL ASPECTS	1b.
SECTION B.—HISTORY	26
SECTION C.—POPULATION	41
CHAPTER II.—ECONOMIC	88
SECTION A.—AGRICULTURE INCLUDING IRRIGATION	1b.
SECTION B.—RENTS, WAGES AND PRICES	136
SECTION C.—FORESTS	139
SECTION D.—MINES AND MINERALS	145
SECTION E.—ARTS AND MANUFACTURES	1b.
SECTION F.—COMMERCE AND TRADE	147
SECTION G.—COMMUNICATIONS	148
SECTION H.—FAMINE	151
CHAPTER III.—ADMINISTRATIVE	152
SECTION A.—ADMINISTRATIVE DIVISIONS	1b.
SECTION B.—CIVIL AND CRIMINAL JUSTICE	158
SECTION C.—LAND REVENUE	159
SECTION D.—MISCELLANEOUS REVENUE	220
SECTION E.—LOCAL AND MUNICIPAL GOVERNMENT	223
SECTION F.—PUBLIC WORKS	225
SECTION G.—ARMY	1b
SECTION H.—POLICE AND JAIL	1b.
SECTION I.—EDUCATION AND LITERACY	231
SECTION J.—MEDICAL	238
CHAPTER IV.—PLACES OF INTEREST	241

CHAPTER I.—DESCRIPTIVE.

SECTION A.—PHYSICAL ASPECTS.

Name, area and boundaries ..	...	1
General description ...	...	1b
The <i>Thal</i> ...	...	2
Canal tract ...	...	4
Rivers—The Indus—The Chenab ...	...	5
Alluvial deposits ...	...	7
Rivers, the remarkable feature of the district ..	...	1b
<i>Dhanda</i> s or back-waters ..	...	8
Geology ...	...	10
Botany—Trees ...	...	1b.

CHAPTER I —DESCRIPTIVE.—continued

SECTION A.—PHYSICAL ASPECTS.—concluded.

	Subject.	Page.
Other trees	11
Garden trees	12
Date palms	1b.
Water plants of the <i>dhonds</i>	14
Fodder plants	15
Plants other than fodder plants	16
Fauna—Wild animals	17
Birds	18
Fishing	20
Reptiles	22
Snakes	1b
Insects	23
Climate	1b.
Temperature	24
Rainfall	1b.
Earthquakes, cyclones and floods	25

SECTION B.—HISTORY

Introductory ..	...	2b
The Hindu dynasties ..	...	1b.
The Arab conquerors the Sammas, the Sammas ..	...	1b.
The Langah dynasty of Multan ..	...	1b.
Division of the district into four Governments ..	...	27
The first Government in Sitpur ...	...	1b.
The Nawabs of Bahawalpur take Sitpur ...	...	23
The second Government—Dera Ghazi Khan ..	...	29
The third Government—Multan ...	...	30
The fourth Government—the Thal Nawab ..	...	31
Union of the four Governments ...	...	32
The united Government under Sawan Mal ...	...	33
The Mutiny ...	...	35
Constitution of the district and charges ..	...	1b
Fixed boundaries with Dera Ghazi Khan Multan and Bahawalpur		36
List of District Officers ..	...	38
Archæological remains ...	...	41

SECTION C.—POPULATION

Density of population ..	...	41
Distribution by tables ...	...	42
Towns ...	...	1b.
Villages ..	...	43
Composition of houses ..	...	1b.
Growth of population ...	...	1b
Migration ...	...	44
Age ...	...	45

CHAPTER I.—DESCRIPTIVE—continued.

SECTION C—POPULATION—continued

Subject.	Page.
Vital statistics ...	47
Birth and death rates ...	ib.
Diseases ..	ib.
Plague—Measures taken to prevent it ...	48
Infant mortality ...	ib
Birth ceremonies ...	49
Muhammadan ceremonies ...	ib.
Hair-cutting ...	ib
Circumcision ...	ib
Hindu ceremonies ...	50
Sex ...	51
Statistics of civil condition ...	52
Marriage ceremonies ...	ib
Betrothal, etc ...	ib
Wedding ceremonies ...	56
Child marriage ...	59
Polygamy .	ib
Divorce ...	ib
Widow marriage ..	60
Polyandry ...	ib
Inter-marriage ...	ib
Inheritance through the mother .	61
Female infanticide ...	ib.
Language ...	ib
Literature ...	62
Caste ...	ib.
Tribe ...	ib.
Clan ...	ib
Family ...	63
Strength of tribes ...	ib
Distribution of tribes ...	64
Agricultural tribes ...	ib
Jats and Rájputa ...	ib
The Biloches .	65
Sayyads .	66
Pathans .	ib.
Kureshi families ...	ib.
Jhabels, Kihals, Mors ...	ib.
Kutanas ...	67
Hindu tribes .	ib.
Labanas ...	68
Brahmans ...	ib
Religion ...	ib
Hindus ..	69
Sauwal Shahi ...	ib.

CHAPTER I.—DESCRIPTIVE—concluded

SECTION C.—POPULATION—concluded

	Subject.	Page
River Worshipers	...	69
The Arya Sama]	...	70
Muslimans	...	71
Shrines	...	ib.
Daira Din Panah	...	ib
Daud Jahaniab	...	73
Alim Pir	...	ib
Other Shrines	...	74
Lingri Pir the rag saint	...	75
Superstitions	...	ib
Ecclesiastic administration	...	76
General character of the people	...	ib
Appearance and physique	...	77
Good looks	...	78
Tattooing	...	ib
Occupations	...	ib
Daily life	...	79
Divisions of time	...	80
Food	...	ib
Dress	...	81
Dwellings and furniture	...	82
Death ceremonies	...	83
Amusements	...	84
Musio	...	85
Festivals	...	86
Fairs religious gatherings	...	ib.
Names and titles	...	87

CHAPTER II.—ECONOMIC

SECTION A.—AGRICULTURE.

General agricultural conditions	...	89
The riverain tracts	...	ib.
The chahis-tilas	...	89
The central canal irrigated tract	...	ib.
S-mas (Percolation of water)	...	91
Cause of S-mas	...	ib.
The Thal	...	92
Fut's	...	93
Defects of the district in regard to agricultural operations	...	97
Artificial irrigation—Wells	...	ib
Canal	...	98
Agricultural implements and appliances	...	ib.
Rotation of crops and fallows	...	ib.
Manures	...	99

CHAPTER II.—ECONOMIO—continued

SECTION A —AGRICULTURE—concluded.

	Subject.	Page.
Sowing and harvest times	...	99
Population engaged and dependant on agriculture	...	1b
Agricultural labourers	...	100
Farm servants and labourers	...	1b.
Day labourers	...	1b
Principal crops	...	102
Kharif crops	...	103
Rabi crops	...	106
Average yield	...	109
Fruits	...	110
Vegetables	...	111
Extension in cultivation	...	1b
Improvement in agriculture	...	1b
Workings of the Land Improvement and Agriculturists' Loan Act	...	112
Agricultural Banks	...	1b
Indebtedness of land-owners	...	1b
Effects of the Alienation of Land Act on transfers	...	113
Causes of indebtedness	...	114
Rate of interest	...	116
Cattle	...	117
Horse-breeding	...	118
Cattle diseases	...	1b
Irrigation	...	119
General conditions	...	1b
History of the Canals	...	120
Substitution of occupiers' rates for <i>chher</i>	...	132
Canal credits	...	134
Bunds	...	135
Irrigation by canals	...	1b
Ditto wells	...	1b
<i>Mhalls</i> on creeks	...	1b
Other indigenous method of lift	...	1b
Area irrigated	...	1b
Major and minor irrigating works	...	136
Canals used for navigation	...	1b
Fishing industry	...	1b.

SECTION B —RENTS, WAGES AND PRICES.

Rents and wages	...	136
Labour	...	137
Prices	...	1b.
Measures and weights	...	1b
Material condition of the people	...	138

CHAPTER II.—ECONOMIC—concluded

SECTION C.—FORESTS

Subject

Page

Forests	...	...	139
History of formation of the Rakhs		..	ib.
Lost of Rakhs	..	...	140
Rakhs under Forest Department	...	..	140
Rakhs under Deputy Commissioner	...	..	145
Government lands			ib.

SECTION D.—MINES AND MINERALS.

Mines	145
-------	----	----	-----

SECTION E.—ARTS AND MANUFACTURE.

Arts and manufactures			145
Cotton weaving	..	...	ib.
Silk weaving	..	...	ib.
Printing in fabrics	..	..	146
Carpets		..	ib.
Rugs	..	..	ib.
Snuff	...	...	ib.
Taddi matting	..	...	ib.
Basket work, Rampur	..	...	ib.
Bows and arrows		..	ib.
Other industries		...	ib.
Cotton Factories	...	..	147
Other factories	...	...	ib.
Effects of factories on internal migration		..	ib.

SECTION F.—COMMERCE AND TRADE

Commerce and trade	...	..	147
Castes engaged in trade		..	149
Centres of trade	...	...	ib.
Modes of carriage	..	..	ib.

SECTION G.—MEANS OF COMMUNICATIONS

Means of communications	..	..	...	149
Railways	..	..	...	ib.
Roads	..	..	..	149
Rest-houses	...	...	...	ib.
Inland navigation	..	..	...	150
Postal arrangements	...	..	...	ib.
Telegraph and Post Offices	...	...	...	151

SECTION H.—FAMINES

Famines	151
---------	-----	----	----	----	-----

CHAPTER III —ADMINISTRATIVE

SECTION A.—ADMINISTRATIVE DIVISION

	Subject	Page
General	...	152
Magistrates	...	ib.
Revenue Staff	...	1b
Police	...	153
Jail	...	1b.
Court of Wards	...	1b
Village autonomy	...	1b
Zâildars	...	1b
Inamdars	...	156
Lambardars	...	157

SECTION B —CIVIL AND CRIMINAL JUSTICE

Criminal	...	158
Civil	...	ib
Registration	...	159

SECTION C —LAND REVENUE

Village communities	...	159
Superior and inferior proprietors	...	161
The Multani Pathans	...	163
Inferior proprietors, <i>Adhlapi, Lachh, Kasur</i>	...	164
<i>Mundhmar, Butemar, char hayat</i> tenants	...	165
Exceptional forms of agricultural status	...	166
The Thal Nawabs' revenue system	...	167
Revenue system of the Bahawalpur Nawabs	...	168
Sawan Mal's revenue system	...	1b
Two classes of revenue payers— <i>Pattidars</i> and <i>Bhawals</i>	...	169
Cesses	...	170
Personal interference and rights of individuals secured	...	171
Non-agricultural cesses	...	172
Revenue from trees—Changes of administration on annexation	...	1b
The First Summary Settlement	...	173
The Second Summary Settlement	...	174
The Third Summary Settlement	...	175
The First Regular Settlement	...	1b
Working of the First Regular Settlement	...	179
The Second Regular Settlement—Revision of Records	...	181
Field measurements	...	1b
Result of measurements	...	182
The standing record of rights	...	183
The genealogical tree	...	1b
The land <i>jamabandi</i>	...	184
The date <i>jamabandi</i>	...	1b
The garden <i>jamabandi</i>	...	185
Statement showing <i>zamindari</i> water-courses and the area irrigated by them	...	185

CHAPTER III.—ADMINISTRATIVE—continued

SECTION C—LAND REVENUE—concluded.

Subject	Page
No record of rights in canal irrigation prepared	185
List of holdings not assessed as <i>nahr</i>	ib.
The administration paper	ib.
Maps	187
Tribal custom	188
Village note-books	ib.
The new assessment	189
Classes of soils	190
Deductions for fodder	192
Value of produce	194
Landlord's share of the produce	ib.
Half assets and other standards	195
The revenue sanctioned—its pitch	ib.
Sanctioned rates	196
Assessment—fixed and fluctuating	197
The fixed assessment	ib.
The ordinary fluctuating assessment	199
The Thal system of assessment	200
Garden and mango trees	ib.
Extended canal irrigation	201
Revenue on dates	ib.
Revenue on grazing lands	202
The revenue from all sources and forecast of the probable financial results of the new Settlement	203
Distribution of fixed land revenue on villages	204
Distribution of revenue on wells and <i>pattis</i>	ib.
Distribution of assessment over holdings	ib.
Gradation of crop rates in assessment circles placed under fluctuating assessment and differentiation of <i>abiana</i> (lump assessment)	205
Distribution of the grazing assessment	206
Installments	ib.
Assigned revenue	207
Deferred assessments	208
Secure and insecure areas	209
Village directory	ib.
<i>Disturbance</i>	ib.
Size of proprietary holding	210

SECTION D—MISCELLANEOUS REVENUE

Excise	211
Country liquors	ib.
Imported	212
Opium	ib.
Drugs	ib.
Stamps	ib.
Income-tax	ib.

CHAPTER III.—ADMINISTRATIVE—continued.

SECTION E.—LOCAL AND MUNICIPAL GOVERNMENT.

	Subject	Page.
Municipal Committees	...	223
District Board	...	1b.

SECTION F.—PUBLIC WORKS.

Railways	...	225
Roads	...	1b.
Government Buildings	...	1b.

SECTION G —ARMY

Army	...	225
------	-----	-----

SECTION H —POLICE AND JAIL.

Police and Jail	...	225
Strength of force	...	1b
Recruitment	...	226
Training	...	1b
Divisions	...	227
Rural Police	...	1b
Railway Police	...	228
Reserves	...	1b.
Detection of crime	...	1b
Finger-print system	...	1b.
Crime	...	230
Criminal Tribes	...	1b
Jails	...	1b
Reformatories	...	1b

SECTION I.—EDUCATION AND LITERACY.

Education and Literacy	...	231
Scripts employed	...	232
Schools	...	233
Supply of teachers	...	1b
Higher education	...	1b
Inspection and examination	...	1b
Scholarships	...	234
Female education—Girls' schools	...	236
Important schools	...	1b
Government High School at Muzaffargarh	...	1b
Industrial School at Muzaffargarh	...	1b
Anglo-Vernacular Middle School, Alipur	...	237
Vernacular Middle School, Kot Adu	...	1b
Native press and publications	...	238

CHAPTER III—ADMINISTRATIVE—concluded.

SECTION J—MEDICAL.

	Subject.	Page.
Dispensaries	...	238
Lunatic and leper asylum	..	239
Vaccination	...	ib.
Village Sanitation	..	ib.
Sale of quinine	...	ib.
Indigenous methods of treatment	...	ib.

CHAPTER IV—PLACES OF INTEREST

General statistics of towns	...	241
Khangarh town	..	ib.
Muzaffargarh town	...	242
Khalapur town	..	244
Allpur town	...	ib.
Shahr Sultan town	...	24
Sitpur town	..	ib.
Jatoi	...	246
Kot Adu town	..	247
Daira Din Panah	...	ib.
Munda	...	ib.
Rangpur	...	ib.

Map 1.—Showing Revenue Divisions.

" 2 — " *Hakas*

" 3.— " Road Railways Dispensaries, Police Station. Schools Rest-houses
Post and Telegraph Offices.

P R E F A C E

UNDER the old arrangement, I collected the materials necessary for a revised edition of the Gazetteer and brought the first edition as much up-to-date-as was possible, during the currency of the recent Settlement operations, which ended on 2nd June 1903. Just before the close of the Settlement orders were received to the effect that the new Gazetteer was to be arranged quite differently from the old one, in accordance with a syllabus prepared by the Superintendent, Gazetteer Revision, Punjab. The changes were very radical and necessitated the re-writing of the whole Gazetteer. Since the completion of the recent Settlement of the district I have had my hands full first with the enquiry about occupiers' rates levied on the Western Jumna Canal and then with the Mianwali Settlement. I have devoted to this compilation such time during the past three years as I could spare without detriment to more important work. This accounts for the delay in completing the book. I have tried to bring every section up-to-date. In matters connected with land revenue and measurement, the figures of the Revised Settlement have been quoted. In some cases I have given figures of 1902-03 where more recent figures might as well have been substituted. The difference in these cases was however unimportant.

Part B of the Gazetteer consisting of statistical tables was prepared in the office of the Superintendent, Gazetteer Revision, and has been brought up-to-date. In compiling the present edition I have drawn largely upon the old Gazetteer which contained a great deal of information, on Mr. O'Brien's Settlement Report of the First Regular Settlement, my own Report of the Second Regular Settlement, my Assessment Reports of the tahsils and my Code of Customary Law of the district.

I have to offer my apologies for the shortcomings which are bound to depreciate the value of a book compiled from time to time in what may be called spare hours.

LAHORE

12th June 1908.

HARI KISHAN, KAUL.

P. S.—Since the Gazetteer was sent into Press, the Loralai tahsil had been transferred from the Mianwali to the Muzaffargarh district, with effect from 1st April 1909. For particulars relating to that tahsil the Gazetteer of the Mianwali district should be referred to.

LAHORE.

1st January 1910.

HARI KISHAN KAUL.

CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspects—Meteorology.

The district is called after the name of the town where its head-quarters are situated. Muzaffargarh literally means the fort of Muzaffar and is so called because the town lies inside the walls of a fort built by Nawáb Muzaffar Khan of Multán in A D. 1794. Prior to that, the place was only known by a shop called Musan Hatti on the road leading from Multán to Dera Gházi Kuan.

The Muzaffargarh district measuring 3,156 square miles lies between north latitude $29^{\circ} 1'$ and $30^{\circ} 46'$, and east longitude $70^{\circ} 33'$ and $71^{\circ} 49'$, occupying the angle between the rivers Chenáb and Indus, whose junction constitutes the southern extremity of the district. It is bounded on the north by the Mianwali ⁽¹⁾ and Jhang districts, on the east by the Multán district and the Bahawalpur State, and on the west by the Dera Ghazi Khan district. The boundary line on the east and west runs along the bed of the Chenáb and Indus rivers, respectively, and was changeable till lately with the deep stream. It has, however, been fixed at the recent settlement. The district, therefore, has fixed boundaries with the adjoining Native State and districts now, without regard to the vagaries of the rivers. The district is divided into three tahsils, of which that of Sináwán includes all the northern portion of the district excepting a narrow strip along the right bank of the Chenáb, that of Alipuri embraces the southern portion of district, and between them lies the tahsil of Muzaffargarh. The administrative head-quarters are situated at Muzaffargarh, six miles from the right bank of the Chenáb, on the road from Multán to Dera Gházi Khan.

This district forms the lower end of the Sindh-Ságar Doáb, and is in shape a long triangle, the eastern and western sides of which are formed practically by rivers Chenáb,⁽²⁾ and Indus, respectively, the apex being placed about the junction of those rivers. The base of the triangle, which forms the northern boundary of the district, is about 55 miles long. The length of the triangle is 130 miles. The northern part of the district consists of the valley of the Indus on the west, the valley of the Chenáb on the east, and the sandy desert known as the Thal, in the center. The valley of the Indus is broader than the valley of the Chenáb. The main stream of the Indus has for years been receding to the west, and there is now a strip of good land about 15 miles wide lying between the Indus and the Thal. This strip is irrigated near the bank of the river by the annual inundation, and inland by inundation

CHAP I, A

Physical Aspects

Name

Area

Boundaries

General Description.

(1) The Larkh Tahsil which formed part of the Mianwali district has since the writing of this Gazetteer been attached to Muzaffargarh.

(2) The river though called Chenáb is really Turrau or the trio (Ravi, Chenab and Jhelum) in the upper half of the district and Panchnad or the five rivers of the Punjab in the lower half.

CHAP. I. A. canals. The valley of the Chenáb is deeper but not so broad, and does not seem subject to such great alterations as that of the Indus.

The Thal.

The two river valleys are separated by the sandy desert which occupies so large an area of the Sind Sagar Doab, and is locally known as the *thal*. The *thal* like the district, is triangular in shape with its apex to the south. The sides of the triangle are about 50 miles long, its base 34 and its area about 1 000 square miles. The western part of the *thal* consists of a sandy soil with occasional sand hills. As we go east, the sand hills are more numerous, and higher. They run north and south in detached ridges, and are separated from one another by long strips and basins of stiff clay. These ridges rise higher and higher until they abruptly end at the edge of the Chenáb valley. The *thal* is at all times the grazing ground of large numbers of camels, and, except during drought, of herds of sheep and goats. When rain falls, good grass springs up at once and large herds of horned cattle come into the *thal* for pasture. Water is everywhere brackish and bitter even in the wells locally called *sweet*. *Thal* residents prefer their own bitter water and complain of the sweet water of the other parts that it has no taste. The strips and basins of good clay that lie between the sand hills are cultivated with great care. On account of the surrounding sand hills the owner cannot extend his cultivation, and he makes the most of his little oasis. The soil is very highly manured and mixed with sand, locally called *pandn*, from the neighbouring sand hills. To secure abundant manure besides the supply afforded by the owner's cattle he hires flocks of goats and sheep to make his fields their night quarters on payment of a small amount of grain. This payment is called *ahali*, and the rate is a quarter of a *ser* of wheat per acre of sheep and goats for each night. The water-courses are made perfectly straight, are V shaped, and are carefully plastered with clay and straw to prevent leakage. The fields are laid out in small beds, which are perfect rectangles in shape. Nothing can be neater or can show more careful farming than the lands of a *thal* well. The irrigation is from wells helped by rain. Manure and rain are indispensable to ripen a crop. The owner of each well keeps a herd of sheep and goats. If rain does not fall there is no grass for the well-cattle or for the sheep and goats. The wells have to be stopped and the cattle are taken to the banks of the rivers, and there is consequently no manure. Thus, if there is no rain there is no manure and consequently no crop. If the rainfall is abundant the wheat crop in the *thal* is heavier than in any part of the district. Though the *thal* is so inhospitable and agricultural life in it so hard yet the people thrive on it. Nowhere else are such fine strong men and women, and such plump, healthy children to be seen. The *thal* is not a desert throughout its whole extent. In the west and south the tracts of good land are larger and the sand hills smaller.

CHAP I, A.

Physical
Aspects.

The Thal

The inundation canals find their way in, and with their help good crops of indigo and wheat are grown. The *thal* does not form a dorsal ridge between the rivers. There is a regular slope from the Indus to the Chenáb. The native legend about the formation of the *thal* is, that formerly the Indus flowed down the centre of it and deposited the sand, then the Indus changed its course to the west and the wind blew the sand into the heaps we now see. There is no doubt that the Indus did flow down the *thal* at one time. Mr. O'Brien saw a deed of sale in which Basíra; a village now in the centre of the *thal* and equi-distant from the Indus and the Chenáb, is described as Bet Basíra. At Sháhgarh, which is the southern end of the *thal*, a long lake which used to be the bed of the Indus is still extant.

Classification
of the Thal

Jal Thal

The Thal consists of two large divisions known as the Jal Thal and the Roda Thal.

The Jal Thal is the Western and the Southern portion of the tract, taking up about half the area. It includes nearly the whole of the Thal Circle of Muzaffargarh, the greater part of the Nahrí Thal, a small portion of the Chahí Thal and about one-half of the Pakka Circle of Sináwán. This last Assessment Circle is nearly all canal-irrigated and the western half of the Nahrí Thal of Sináwán as well as a large portion of the Muzaffargarh Thal receives a considerable quantity of canal water. The waste area in the canal-irrigated portion has plenty of Sarkana (*Saccharum munja*). The eastern half of the Nahrí Thal and the eastern portions of some of the villages in the Pakka Circle lie beyond the reach of the present inundation canals. Cultivation is found here only on wells which are scattered about, rather thinly. This tract abounds in the Jál (*Salvadora Oleoides*) which accounts for the name, and has also plenty of Kanda or Jand trees (*Prosopis Specigera*).

The Roda
Thal

The Roda Thal is so called because it is bare, i.e., void of trees. Large trees of Kanda (Jand) and Ukahn (*Tamarix Orientalis*) are found only on wells. The Roda Thal may be divided into three main portions:—the Lana Thal, the Bui Thal, and the Dhaya Thal.

The Dhaya
Thal

The Dhaya Thal is a strip of very high sand-hills running along the Chenáb Kacha from the extreme north-east of the District past the tomb of Bagga Sher in village Khanpur down to a point opposite the town of Muzaffargarh. Even these large sand-hills have *Laks* of culturable land between them, although the proportion is much smaller than that in the Jal Thal or in the rest of the Roda Thal. This tract is from half to three or four miles broad.

The northern part of village Munda and the group of villages north of it are distinguished for growing a very large amount of the shrub called Lana (*Anabasis Multirivra*).

The L -
Thal

HAP I A.

Physical Aspects. The rest of the Roda Thal is known as the Bui Thal. There is some Lana to the south of Munda but its proportion grows less and less as we go south and the proportion of the shrub called Bui (Panderia Pilosa) and Phog (Colligonum Controlculacum) increases.

Kaura So, Bitha So. The Roda Thal is again divided into Kaura So and Mitha So with reference to the nature of the water in the wells. The water in the Kaura So is brackish while that in the Mitha So is not so bad. There is a certain quantity of salt in the water of the Thal wells everywhere but in the Kaura So it is too large to allow any Kharif crops to grow and on some wells the water is totally unfit for human consumption.

The country outside the al. The rest of the district is a dead flat, and consists of strips of alluvial land running parallel to the bank of each river, which are irrigated by the annual inundation and of a tract lying within the alluvial strips protected from the floods and irrigated by wells and canals. The alluvial lands are intersected by many side-channels of the rivers, here called *dhands* or *phats*. The strips of alluvial land meet some distance above the junction of the rivers and in summer when the rivers are swollen the whole of the tract south of Sitpur and Khanwah is submerged and communication is only possible by boats. Attached to every house in this flooded part of the district are one or more small platforms raised on poles called *mannhan* (Hindustani *machán*) on which people live when washed out of their houses. And a very hard life it is. From the end of June to the beginning of September the people are exposed to the hot sun by day and to swarms of mosquitoes at night. Sometimes they are unable to leave the *mannhan* for days and weeks together. When the water subsides comes the season called *sahra*, during which hardly any one escapes attacks of malarious fever. A proverb says that to go and live by the river side is to place a baby in a witch's lap and another —

' *Lasandar bet na tan Lapre n rida pet* '

Residence in the *bet* is to have no clothes for the body and no bread for the belly.

There are however, two sides to the question for—

Darud da hamaya na bhukha ka trahisa '

The neighbour of the river is neither hungry nor thirsty.

C. talraht. Bounded by the Thal on the north, and on its other three sides by the alluvial lands above described is a tract naturally and artificially protected from inundation and occupying the centre of the district. This contains many populous villages and a few fair-sized towns. Superior crops of sugarcane, indigo, rice and wheat are grown in it. It is irrigated by inundation canals which run from April to September and which are assisted by a large number of wells. Though this canal tract is in normal years protected by

artificial embankments and natural elevations from the floods, yet the land lies very low, and destructive inundations from both rivers, do occur. Thus since 1873, this tract has been severely injured four times, in 1874 by a flood from the Indus, in 1878 by floods from both the Indus and the Chenáb, in 1893 by floods in the Chenáb and in 1903 again by floods in the same river. This canal country is throughout its length seamed with long depressions in the level of the ground running from north-west to south-east, which at various times were beds of the river Indus. Indeed, there appears little doubt that at one time or another, the whole of what is now the Muzaffargahh district was river bed, of these old river channels the most clearly marked are the Sháhgarh and the Sindrí, Saithal, Nángní, Garang, and Jannúnwáh *dhands*, and the old water-course which is now used as the bed of the Puránwah Canal. Well-defined old water-courses of this kind are called Garak, Garang, and Garangí. The *dhands* will be described further on. The district thus consists of three great natural divisions—the *thal*, the alluvial country, and the canal tract.

CHAP I, A

Physical Aspects

Canal tract

The Indus flows along the western boundary of the district throughout its whole length, a distance of 118 miles. The slope of the bank in this district is shelving and easy, the set of the stream being towards the western bank, which in the Sanghar *tahsíl* of Dera Ghází Khán, is high and steep. In the cold weather it is two miles wide. In the hot weather it overflows its banks to such an extent that its width cannot be estimated. Its depth varies from 12 feet in the winter to about 24 feet in the summer. The current is strong and rapid. It has a great tendency to form islands and shoals, which makes its navigation dangerous to boats. The most remarkable feature of the Indus is the gradual shifting of its stream to the west. The native legend of its having once flowed down the centre of the *thal* has been mentioned. In the middle of the district are many villages now far away from the Indus, to whose names are added the words *bet*, *bela*, *kachcha*, denoting that at one time they stood on or near the river-bank. The inland portion of the district is full of water-courses which were once beds of the Indus. In receding westward it has left various side-channels which are easy and safe means of irrigation. The numerous inundation canals of the district have their heads in the side-channels, and are therefore comparatively safe from the erosion which is so destructive where canals take off direct from the main stream. We know from the *Ain-i-Akbari* that the Indus joined the Chenáb opposite Uch, about 60 miles above the present confluence at Bet Waghwar near Mithankot, and that nearly the whole of what is now the *tahsíl* of Alipur was then on the west bank of the Indus. General Cunningham's *Ancient Geography*, page 220, says that the junction "was still unchanged when Rennell wrote his geography of India in A. D. 1788, and still later in 1796 when visited by Wilford's surveyor, Mirzá Mughul

The rivers
The Indus.

CHAP I.A. Beg" But early in the present century the Indus gradually changed its course, and, leaving the old channel at 20 miles above Uch continued its course to the south south west. until it rejoined the old channel at Mithankot Native tradition, however, says that the change of course took place suddenly, and about the year 1787 A.D., at the point where the Indus used to turn east to meet the Chenab. One of the rulers of Sitpur dug a canal along the line of the present course of the river The Indus suddenly deserted its old bed, and began to flow along the line of the new canal, and has flowed there ever since This tradition is corroborated by the history of the time as to the date The change of the course of the Indus left the country formerly on its west bank exposed to the attacks of the Bahawalpur State, then rising into power Accordingly we find that in 1791 A.D. the Nawab of Bahawalpur seized the whole country which was transferred by the change of course from the west to the east bank of the Indus, and from 1791 to 1819 the Nawabs of Bahawalpur governed this tract as independent sovereigns. The old bed of the Indus is still clearly marked and is known as the *Jannun ndla*. It has a course of about 24 miles from the village of Mola Chachcha, which is in the north west of the Alipur *tahsil*, to the village of Makkhan Bela opposite Uch, where it joins the Chenab There is also good evidence of the junction having once been at Shahr Sultan, 13 miles north of the junction mentioned in the *Ain-i-Akbari* The fickleness of the Indus has obtained for it the epithet of *kanyri*, or prostitute. The name of the Indus is 'Sindh,' which has three distinct meanings (1) the river Indus, (2) the country on both banks of the river Indus and subject to its influence, and (3) the province of Sindh.

The Chenab.

The Chenab is the eastern boundary of the district along its whole length, a distance of 127 miles. The river is known here as the Chenab, but before it reaches this district it has received the waters of the Jhelam and Ravi and is more correctly called the Trinab After it has flowed three-fifths of the distance down the district, it receives the united Sutlej and Bias and becomes the Panjnad, Panch nad though it is still known to us as the Chenab After its junction with the Indus at Bet Waghuwar the combined rivers become the Satnad, Sapt nad or seven rivers composed of the five rivers of the Panjab, plus the Indus and Kalal rivers The bank of the Chenab is in parts high and steep, in others the slope is shelving and easy The depth of the stream varies from 10 feet in winter to 50 in summer The Chenab is narrower and less rapid than the Indus. The deep stream shifts very much, and the navigation is difficult but not so dangerous as that in the Indus. The Chenab does not betray any marked tendency to encroach on one bank more than the other

Difference
in the slope
of the Indus
and Chenab.

Looking up the Satnad with ones back to the sea, the Indus and Chenab part company at the southern end of thud 'n above Mithankot. At this point the flood level is 203 feet above the sea. From here the slope of the Indus rises at the rate of 1.33

per mile, and the Chenáb at 0·99 per mile. The Indus therefore gains 0·34 foot per mile, on the Chenáb, and at the north-west corner of the district, which is 118 miles above Mithankot, the Indus is 37 feet higher than the Chenáb opposite at the north-east corner of the district. There is no ridge between the two rivers (except the central part of the Thal in the northern half of the district); the spill waters from the Indus are prevented from sweeping across the district by a complete system of artificial embankments. The rivers afford a safe retreat to criminals or persons who are in difficulties at home. Such people go for a trip down to Sindh, or up to Kalabagh and Lyallpur, and safely elude the police or their relations until the storm has passed.

CHAP I, A.

Physical Aspects

Difference in the slope of the Indus and Chenab

Both the Indus and Chenáb carry silt in suspension in their waters and, during the floods, deposit it on the adjacent lands. This alluvial deposit is known by several names,—*at*, *mat*, *ubá*, *navan* and *latáin*. The effect of a plentiful deposit is said to last five years, and as the supply is regular, farmers dispense with manure in the alluvial lands. The silt of the Chenáb is said to be much more fertilising and to contain less sand than that of the Indus. A local proverb thus compares the rivers—

Alluvial deposits
Kála pání

*“Daryá Sindh sona lave te kalí deve,
Daryá Chenáb kalí lave te sona deve.”=*

The river Indus takes away gold and leaves tin,
The river Chenáb takes away tin and leaves gold.

Omitting destructive floods, there is only one condition under which inundation water does harm. When the flood has deposited its silt and flows on over salt land, the water becomes full of salt, and is highly injurious to vegetation. Flood-water in this state is called *kála pání*. Under all other circumstances it is most beneficial. Besides depositing rich silt it carries away the surface salts, sweetens wells, and brings with it the seeds of trees and of valuable grasses. The annual inundations caused by the rising of the river are called *chhal* and *bor*. These words are used for the normal as well as the destructive floods—

*“Je bor áwe tán lakht vadháve,
Je na áwe tán luná lháve”=*

If flood comes it increases our luck,
If it comes not, drought consumes us.

The rivers and the facts incidental to them are the remarkable feature of this district, and touch the administration at more points than any other natural phenomenon. They irrigate by the regular inundation 176,000 acres, and by canals depending on them close on 300,000 acres of cultivation. Of the total cultivated area of the District aggregating 500,000 acres about 475,000 thus depend wholly or partly upon the rivers so that it is a matter of deep interest both to a population almost wholly agricultural, and to

Rivers the remarkable feature of the district

CHAP. I. A Government which derives its revenue here literally from the water that the rivers should rise at the usual time, that the supply of water should be abundant but not excessive and that the rivers should fall at the right time. When the supply is scanty, the keenest competition for the water begins. On the canals the best friends fall out. In the *sailaba* country the water flowing in the drainage channels is dammed up and forced into the cultivated lands, and some very pretty fights are the result. If the water does not retire at the proper time the land cannot be ploughed for the *rabi* crop. Even when the rivers are on their best behaviour, they deprive a fourth of the population during four months of the means of following their only pursuit, agriculture, and drive them from mere ennui to transfer cattle from bank to bank, and provide so easy a medium for transporting the stolen animals that a naked urchin can drive a herd of fifty buffaloes across the combined five rivers. But the rivers do not always behave well: they burst *bands* carry away houses and stacks of corn, breach roads, blow up bridges, fill canals with mud, throw down Government buildings and even drown the semi-aquatic cattle.

*Dhanda or
backwater*

The side-channels of the rivers, the inlets from the rivers, and the tanks or lakes are called *dhandas*. The side-channels are also termed *phats*. The *dhandas* are of two kinds. The first are isolated *dhandas* in which communication with the rivers only occurs during the inundation season, and dries up before the next year's floods come. The second are connected *dhandas* being expansions of a river, small stream or canal into a small lake and which throughout or for the greater part of the year are connected with the rivers. The *dhandas* supply a good deal of irrigation by means of Persian wheels either single (*ghadar*) or double (*baighar*) one wheel being placed above the other. The *dhandas* abound in fish and great quantities are caught in them. The isolated *dhandas* are the best for fishing, because weeds spring up rapidly in them and afford a refuge as well as food for the fish. The products of the *dhandas* are described further on. The *dhandas* swarm with wildfowl in the winter: a good many snipe are also seen and occasionally a bittern. Very large bags of wildfowl have been made by sportsmen in the *dhandas*. The *dhandas* are very numerous and vary much in size and depth, according as the floods fill them or not. The following are the most permanent and the best for shooting. —

- 1 Ghazansaragarh *dhand* in the village of Ghazansaragarh 15 miles south of Muzaffargarh. This is a permanent lake of about 50 acres. Wildfowl abound. There is a great fishery here. It is well worth a visit to see the take of fish divided in the evening. The lake is full of water lilies.
- 2 The Sindhar *dhand* in the village of Jiladar, Mubarrampur, Chitwan, Isanmoh and Saidla. It etc. on the Alipur road between the 17th and 18th miles on

from Muzaffargarh. It is full of wildfowl, and bitterns are often seen. It abounds in *pabbins*.

CHAP I, A

Physical
Aspects*Dhands* or
backwater

3. Saithal *dhand* in the village of Basti Jalál. It crosses the Alipur road between the 20th and 21st milestone from Muzaffargarh; wildfowl are very plentiful.

4. Panjihar *dhand* near Rohillánwáli, 23 miles south of Muzaffargarh, the country becomes so low, that the water of the Indus and the Chenab finds its way into the centre of the Doáb, and a perfect net-work of *dhands* occur, all of which discharge their waters into the Panjihar *dhand*, which crosses the Alipur road between the 24th and 25th milestone from Muzaffargarh. The Panjihar is so called because it receives the surplus water of the following five canals —

5. The Sardárwáh; the Nangwáh; the Adilwáh from the Indus; and the Hájiwáh and Ghazanfarwáh from the Chonáb. The Panjihar, on its way to the Chenáb, throws out a branch called the Nángna or snake *dhand* from its tortuous course. Both the Nángna and Panjihar abound in wildfowl and fish.

In May 1880 the Ghazanfargarh, Sindhrí, Saithal and Panjihar *dhands* were connected by short cuts and formed into the Rohillánwála diam or oscape. After the great floods of 1882 a new branch called Talsind was made to catch the surplus water of the Indus canals.

6. Jannunwáh *dhand* is about 24 miles long. The northern end is in the village of Bhambú Sandila. It runs in a south-easterly direction and joins the Chenáb near Makkhanbela. It abounds in fish, wildfowl and snipe. Bitterns are often seen, *Kúndr* and *pabbin* are plentiful.
7. The Garang *dhand* is in the south of the Alipur *tahsil*; its northern end is in the village of Bhamu and its southern end in Kotli Lal. Its cold weather length is about 7 miles. Its greatest width is 60 yards, and greatest depth 12 feet. This is a real paradise for sportsmen. The water swarms with wildfowl and the banks with black partridge. Fish are abundant. Snub-nosed crocodiles are seen occasionally and tortoises reaching two feet in diameter and others are constantly met with.
8. Maggi and Maggassan, two creeks in Khar Gharbi and Isanwala. Duck are preserved here by the Mians of Thatti Guaman and when not shot over by officers from Multán or elsewhere they afford excellent duck shooting.

CHAP. I. A.

Physical Aspects.

Dhanda or backwater.

The *dhanda*s mentioned are fairly permanent, and are situated inland. There are many other permanent *dhanda*s. The right to fish and gather *pabkins* is leased by Government every year. Some *dhanda*s are leased singly others in groups. Along the banks of the rivers the *dhanda*s are innumerable and vary much in size and position. Now ones are constantly forming and old ones are filled up.

Geology

The district contains nothing of geological interest as it lies entirely on the alluvium.

Botany
Trees.

The district is full of vegetation of great variety. The following is a complete list of the trees —

Tahli.

Tahli (*shisham* in Hindustani), *Dalbergia sisu* — This tree nowhere grows with such luxuriance as it does in this district. There are two fine avenues one five miles long leading from Muzaffargarh towards the old Sherahah ferry, the other from Muzaffargarh to Ghazanfargarh fifteen miles long which were planted by Captain Voyle, Deputy Commissioner, in 1864. Some of the trees have reached a girth of 9 feet. There are older trees of 14 feet in girth. The trees on the road from Ghazanfargarh to Alipur though of more recent origin have also grown into a magnificent avenue. Several other roads have now been planted with rows of this tree. *Kikar* locally called *kikkar* (*leuca Arabica*) is less common. It suffers much from frost but where it escapes this danger, it grows into a very fine tree. The wood is much used for agricultural instruments. The young branches of the *kikkar*, *ber* and *janl* are cut as fodder for goats and are called *langi* and *lung*. The *sharink* (Hindustani *siris*) *leuca spectiosa* grows badly in this district. It sometimes reaches a large size, but the wood is always much worm-eaten. The *jand* or *kandi* (*Prosopis spiciagera*) is the commonest tree in the district. The *rulks* are full of it. Where it escapes being lopped it attains a fair size but it is generally stunted and deformed from being cut for *langi*. In the *Thal* where it is carefully preserved on the wells and regularly pruned, it grows straight up to a height of about 60 feet and its girth is sometimes as much as 9 or 10 feet. The pods are called *shankur* or *sangar* or *sangri* and are used for food being eaten either boiled with *ghis* as a relish, or mixed with curries and called *arasi*. They are also dried as a preserve. Hindu bridegrooms generally and a few Muhammadans cut a small branch of a *jand* tree before the marriage procession reaches the bride's house. Offerings are made to the *jand* tree by the relations of Hindu small pox patients during an attack of small pox. The wood is used for agricultural implements and fuel. The *ber* (*Zizyphus jujuba*) is common and attains a large size. Near Robillunah are some very fine trees. The dried fruit is called *tharika*. The *chink* (*Tamarix orientalis*) is called *thik* while young. It thrives every

Kali

Sho (sh)

J and or
K. sh

Th. sh

Th. sh

where, and is propagated with ease. A branch stuck in the ground will strike if it gets a little water at first. The manna of this and of the *lai* is called *shaklo*. The galls, *máin*, are used for dyeing and tanning. The *lai* (*Tamarix dioica*), called *pílehhi* in the Punjab and *gháu* in Hindustan, grows spontaneously wherever river-water reaches. The river banks particularly those of the Indus are lined with thickets of it. *Lai* is used instead of masonry for lining wells and for making baskets. It is usually a mere bush, but in the *thal*, west and north of Mahmúd Kot, it grows to so large a size as to be worth selling as fuel. The *jál* (*Salvadora oleoides*) grows spontaneously in the *thal* and in waste land. The wood is of little value, as the proverb says,—

“ *Na lam da na lár dá.*

Ajáyá chuggha jál dá.

Of no good and of no use.

Like a worthless stick of *jál*

The fruit is called *pílh* plural *pílhún*, and is largely eaten by the natives. The dried fruit is called *lokri*. The leaves and twigs furnish fodder for goats and camels. The *ghit*, a variety of *jál* (*Salvadora Indica*) is common in the south of the district, especially in the mundated parts. It is of no use except to make tooth-sticks, *miswák*, locally called *muság*, for which use its bitter wood makes it a favourite. The *larính* or *laríta* (*Capparis aphylla*) is common in waste land. It makes rafters and fuel of an inferior sort. The flower is boiled and eaten as a vegetable. The name of the fruit is *delha*. It is made into pickle. The *ubhán* or *lahán* (*Populus Euphratica*) grows spontaneously on the banks of the Indus, lower Chenáb and Sutlej after its junction with the Chenáb. Where it escapes lopping, it attains a large size. Its young branches provide fodder for goats. The wood is light, and consequently is used for making beds, door-frames, *ban*, wheels for wells, and rafters. *Phog* (*Calligonum polyacoides*).—Its habitat is in the *thal*, where it is very abundant. It is a small leafless shrub. The wood makes excellent charcoal. The twigs provide fodder for goats and camels. The fruit ripens in May. It is called *phoghi*, and is both cooked as a vegetable and made into bread. *Al* (*Calotropis procera*)—Perhaps this should not be classed as a tree, but specimens occur 10 feet high with woody stems nearly a foot in girth. It is usually a shrub. Goats and sheep eat the leaves.

The trees before mentioned are those commonly seen. The following are more rare here, but as they are common Indian trees, they require no description.—(1) *Pippal* *Ficus religiosa*. (2) *Bohi*, *Ficus Indica*. (3) *Amaltas*, here called *qudnath*, *Cathartocarpus fistula*. (4) *Lasua*, *Cordia myra*. (5) *Rohia*, *Tecoma undulata*. (6) *Gondi*, *Cordia rothii*. (7) *Jaman* here called *jammán*, *Sisyrinchium jambolanum*. (8) *Chhichhria*, *Butea frondosa*. (9) *Phulá*, *Alacia*

CHAP I, A

Physical
AspectsThe *lai*The *jál*The *ghit*The *larính*The *ubhán*The *phog*

Al

Other trees

CHAP I. A.	<i>modesta</i> (10) <i>Kabali kikkar</i> , <i>Acacia supressiformis</i> (11) <i>Schdnjra</i> ,
Physical Aspects.	<i>Moringa pterygosperma</i> <i>Pippals</i> and <i>bahirs</i> should be more abundant than they are, for they were carefully preserved by Diwán Sawan Mul. No one could get leave to cut a <i>tahli</i> tree, even in his own land, without a personal application to the Diwán and without paying the full price. Even a <i>kikkar</i> or <i>ber</i> could not be cut without obtaining the permission of the <i>kárdar</i> and paying the full price of it but to cut a <i>pippal</i> or <i>bokir</i> was absolutely forbidden, and entailed severe punishment. The garden trees are mangoes, pomegranates, apples (here called <i>suf</i>) oranges, limes and figs. The mangoes are superior, and are largely produced. Mango gardens are common all over the district, but those round about the towns of Muzaffargarh, Khengarh and Sitpur are very productive. One tree in Bhatapar near Muzaffargarh is very famous, and its produce is sold for something like Rs. 500 a year. Mangoes sell at from 8 to 16 sers per rupee during the fruiting season and dearer at the beginning and end of it.
Other trees.	
Garden trees.	

Date palms. The most remarkable plant in the district is the date palm, *khajji*. The fruit forms a staple food during part of the year. Every part of the plant has a separate name and a separate use. The trees pay a tax to Government which furnishes a considerable revenue. The *khajji* grows in every part of the district and flourishes in the poorest soil. Dates are divided into *nar* (male) *mada* (female), *khassi* (neuter), and *bogh*, which means in Arabic a casing and applied to dates means stoneless. In February, one or more spathes issue from the root of the terminal cluster of leaves. The spathe is called *rippi* (a shell). As the spathe opens, clusters of tendrils (*mal*) emerge, covered with little white waxy balls which are the flower buds. The clusters are called *gosha*, and the buds *bur*. In April the fruit is the size of a pea and is called *makora* or *pippun*. At this stage birds begin to eat the dates, and do great damage. In July the fruit has attained its full size and is called *gandora* or *doka*, and those dates are gathered which are to be ripened by being salted called *lúni pind* "salted dates." In July and August the fruit is completely ripe and is called *pind*. A few ripen later in the month of Badra (August-September) and are hence called *laddra*. A proverb gives a *memoria technica* for the various stages —

Issakh malora J th gandora

Harh doka, Sifan pind

Badra aya te kadh giva

Khajjicalian de pind

" In April May *mak ra*, in May-June *gandora*

" In June-July *doka*, and in July August *pind* !

" August and September came, and took away

" The date-eater's life "

Dates are consumed in three forms :--

- 1.—*Luni pind*, “salted dates.”—These are picked when unripe, and ripened by being rubbed with salt, and being kept for a day in a tightly-closed jar.
- 2.—*Van-di-pind*, i.e., dates of the tree.—Dates which ripen naturally on the tree
- 3.—*Chirvin pind*, i.e., split dates.—Inferior dates are split open, the stone is taken out, and the dates are dried.

Dates are either cultivated, in which cases they are called *Háth rádh*, or grow spontaneously, when they are called *apeie jamian* or *giddarián*, from a story that they have sprung from stones which jackals have thrown away after eating the fruit. At the end of April, watchers called *rálhas* are hired to watch the fruit. A *rálha* usually receives from Rs. 5 per month, a quarter or half a ser of ripe dates in the season, and as many fallen dates as he can eat. A *rálha* can watch 200 trees if they are sparse, and up to 400 if they grow thickly. Dates are also preserved by the clusters being enclosed in net-work bags made of grass, which are called *tona*, or bags of matting made of the pinnæ of the date tree, called *bindi*. When the dates ripen, pickers (*chárhá*) are hired. A picker gets from Rs 6 to 8 per month, a ser of ripe dates a day, and as many dates as he can eat while up on the tree. Around Muzaffargarh he gets two *chhittáks* of onions per day and five yards of cloth. The picker keeps himself in position at the top of the tree by a thick rope which passes round the tree and under his seat. The rope is called *kamand*. Picking looks more dangerous than it really is; still there are accidents every year. Pickers are allowed by the owners to give a handful of dates to each passer-by. A handful is called *pánja*. Hence the dates season is a favourite time for pilgrimages, because the pilgrims need not take food with them, and can subsist on the *pánjas*. The picked dates are taken to an enclosure called *Khor*, and are exposed to the sun for four days, after which they are ready for storing or export. Dried dates will keep good till November, after which they breed worms. Another mode of drying dates is to boil them in water, then throw away the water, add a little oil, and fry the dates till quite dry. In this state dates will keep a year. Such dates are called *bhugrián*.

Every part of a date tree has a separate name and a separate use. The stem is called *mundh* while standing, and *chhanda* when cut down and trimmed of its branches. It is used for rafters, and, when hollowed out, for aqueducts. A cluster of stems springing from one stool is called *thadda*, and a grove of dates is *ghat*. The leaf stalk is called *chhari*, and is used for making fences, frames and such light wood-work as in other parts would be made of bamboo. It is also beaten into fibre and used for making ropes. The *chharis* are cut every year, and the stumps are called

CHAP I. A. *chhanda*, and near Rangpur *daphi*. The pinnae are called in the south of the district *bhutra*, and in the north *phara*. They are used for making mats, baskets, fans and ropes. The *rete* or net work fibre that is formed at the base of each petiole is called *kubal*, and is used for making ropes. The fruit stalk, with the fruit on is called *gasha* and *buhdra* after the fruit is picked, when it makes an efficient besom. The cluster of leaves at the top of the palm is called *gacha* and in the heart of it is the terminal cabbage-like head called *gari*, which is edible. The date-stone is called *galkar*, *gitak* and *gikd*. The thorns are *thuha*.

Physical Aspects. When a date palm begins to fall off in bearing, it is severely scorched, which is said to restore productiveness. Palms growing in sandy soil often dry up without any apparent cause. This disease is called *barra* a local name for fever. Worms of various sorts attack the fruit while still on the tree. The best known of this is called *susari*. It is exactly like a weevil. The greatest enemy of the date is continued rain, which, when it occurs completely destroys the crop. The people eat dates for four months in the year. They eat them at their meals, and at all times of the day and night besides. Poor people subsist on dates altogether during the season. In the south of the district, dates are pounded, mixed with flour and made into bread. Dates are sometimes mixed with tobacco and smoked. People eat dates till they are surfeited, and then chew a raw onion and begin eating again. When it is remembered that there are 838,999 female date palms in the district, and that the average crop is 20 pers or more it will be seen what a large staple of food dates form. The *jama* assessed at the Revised Settlement on the date trees is Rs 88 999. An account of the revenue, past and present, derived from date trees will be given hereafter.

Diseases of date palms and their fruit. Besides fish, an account of which will be given hereafter the products of the *dhand* are as follows —Water lilies (*Nelumbium speciosum*). The local name is *pabbin*. The flowers are used for medicine and considered cooling. The seed capsules hold 20 or 22 seeds embedded in cellular pith, of the size and taste of a filbert. While young, the seeds are eaten raw or cooked as a vegetable. The flesh of the seed is called *gar* it is white, covered with a green seed coat. The seeds are considered a cure for vomiting and mixed with sugar, are good for diseases of children. The roots of the *pabbin* spread in the mud at the bottom of the *dhand*. They are long and white and divided into lengths by knots. They are dug up and eaten, either roasted with salt or boiled as a vegetable. *Iabbin* roots are called *bhe*, a corruption of the Persian *b-lh* or root *Singhdra* (*Tropha licornis*) are sometimes found in the *dhand*. The nuts are dried and, when required for use the kernels are separated from the husks by pounding and made into flour. *Ausir*, *balmish* (*Tepha angustifolia*) is found in most of the *dhand*s especially in the south of the district. The flags are called *phara* and are used for making matting called *parahla* and *phuri*, and *stiri*, for lad

Water-plants of the dhand.

A charpoy of bulrush string is highly esteemed for its softness and coolness, and to sleep naked on such a bed is considered a great luxury. The down of the ripe ear is collected and boiled in a cloth like a plum-pudding. It has a sweetish insipid taste. The down is called *búr*, and down pudding is *búri*. At the lower part of the ear a fibrous substance, something like cotton is produced, which is called *kahu*. This is used as tinder, and is much sought after by the frontier Biloches

CHAP I A

Physical
AspectsWater-plants
of the dhands

The following are the most common and esteemed fodder plants. *Talla* grows everywhere except in *kallai* and sandy soil. *Talla* is the *dub* of Hindustán. It is an excellent grass for fodder, and is a sign of good soil. *Ohhembhar* in sandy soils takes the place of *talla* as a fodder grass. It is a prostrate grass that sends out runners. It is surprising to see how fast it grows in the *thal* after rain. It is excellent fodder. *Drabh* is a strong coarse grass with long roots. It grows in all kinds of soils, even in the poorest, and remains green all the year round. It is difficult to eradicate. The agriculturists liken themselves to it in the proverb.—

Fodder
plants

“*Zamíndár drabh dí pái hín.*”

Zamindars are like the drabh root,

i. e. Rulers change, but the *zamíndár* lasts for ever.

Madháná is a rain grass of excellent quality while it lasts. It is so called because its flower resembles a *madhání* or churn-dasher. *Trin* or *makhnala* is another rain grass, and is much liked by horses. *Kal* or *kabba* is also a rain grass, and is excellent fodder while green, but it soon grows hard and uneatable. *Lehu* is a thistle, and grows abundantly among the *rabi* crops. It is grazed, and also cut and given to cows and bullocks to eat. *Visál* is a spreading fleshy-leaved plant which grows in the rains. It is eaten by all animals except horses and asses. This is the plant elsewhere called *itsit*. *Singhi* is a plant like clover, which bears a yellow flower. It grows wild among the *rabi* crops, and in parts is cultivated. There is a species with white flowers which is said to give colic to cattle. *Jandal* is a plant that grows among wheat and barley, and until seed time it cannot be distinguished from them. The seed, however, is small and tasteless, while green, it is good fodder. *Dodhak* is a small milky plant which provides fodder for sheep and goats only. The *bútá* is the *Saccharum sara*, often wrongly called *sarkana* and *munjkana*, which are really names of parts of the plant. This is almost as useful as the date-palm. The wavy leaves at the base of the plant are called *sai*, and, besides being good fodder, are used for mats and thatch. The tall stem is called *kánán*, and the upper part of the stem *tíli*. *Kánín* is used for making baskets, chairs, walls of huts, screens, roofs, rafters, and fences. The *tíli* is used for making baskets and besoms. The sheath of the *tíli* is *munj*, and is used for making ropes. The flowers are called *bullú*, and are given to cows and buffaloes to increase and enrich their milk, and are hence called

CHAP. I. A

Physical
Aspects.Fodder
plants.

makkhan saied or "butter one and a quarter more" *Kānh* is the *Saccharum spontaneum* it is very abundant in the low ground near the rivers which is annually inundated, and in the islands. It furnishes first rate fodder for buffaloes—and pens are made from the stem *Khairi* is a grass which has a faint lemon smell, it is found in the *thal* *Dila* is a rush which grows in marshy grounds. It is inferior fodder *Murak* is another marsh plant it is soft and tender, and much esteemed as fodder *Jusdy* is a plant which is used as fodder and also as a pot herb, it is said to soften other vegetables and meat which are cooked with it. *Idna* is used in this district only as fodder for camels. *Sajj* is not made. Camel thorn, here called *jawānh* (Hindustāni *jawān*), is common. The following plants, which are mere weeds, are also used as fodders — *kharpā*, *manjhar*, *sarri*, *maindn*, *bhukan*, or *bukan*, *balhun* or *bdhun*, *pit papra*, *sin*, *paludhān*, and *patrālī*

Plants other
than fodder
plants.

The following are the most common plants, other than fodder plants. The line between fodder and other plants is not very clear for camels and goats will eat anything. *Khip* (*orthanthera biminea*) is a leafless shrub, which grows chiefly in the *thal*. It is not put to any use, except covering rafters on roofs. It is very inflammable if two pieces be rubbed together, these will catch fire. *Bhakhra*, Hindustāni *gokhru* (*Tribulus terrestris*) grows generally in sandy soils, it has a caltrop-shaped seed vessel. It is used to cure gonorrhoea. *Puth kanda*, literally "inverted thorn" (*Achyranthes aspera*), is common in Sanāwān. The leaves are dried, made into powder, and used as an emetic. *Dhamān* (*Fagonia cretica*) is found in the *thal* during summer. Camels eat it, and medicine is prepared from it to check impurity of the blood (*malidi*). *Karetilun* (*Capparis horrida*), the fruit ripens in March and April and is made into pickles, leaves are made into fomentations for sore throats. *Ratkdān* grows in summer on the banks of the canals, it is used in diseases of horses. *Kaurtumda*, the colocynth gourd, grows in the *thal* and in sandy ground, during June and July. It is a favourite medicine for horses. *Kanderi*, a plant with thorns on the stem, leaf stalks, and leaves with a fruit like potato apples. *Phesal Idni* (*Suaeda fruticosa*) is eaten by camels, and medicine is made of it to relieve the load on the chest of pregnant women. *Hurmāl* (*Peganum harmala*) grows everywhere. The seeds ripen in August mixed with brin and salt and burnt they are efficacious in driving away jins and averting the evil eye and the machinations of enemies. *Lūt* is a parasitical creeper of a light green colour, that grows on the upper branches of trees. It kills the tree to which it attaches itself. *Dhūn phor* literally the earth splitter (*Philippar calotropidis*) this curious plant is very common. In February and March its stem, about an inch and a half thick, bursts through the ground, sending fibres all round, and grows from 6 inches to a foot high, and is covered with hard wax like flowers. The whole plant is very juicy. It is given to goats to

increase their milk, and, when bruised, is applied to boils. It is also given to children to cure impurity of blood. *Sítún* (*Ronceroia edulis*)⁽¹⁾ is a kind of wild asparagus, after summer rains springs up at the roots of the *jil*, *jand*, *karita*, and *phog* trees. It is eaten with salt and also cooked as a vegetable. It has a pleasant acid taste. *Chibhar* is a small gourd that grows wild among the *khari* crops. The fruit is eaten raw and cooked with meat, on which it is supposed to have a softening effect. *Chibharen di bar*, the "threshing floor of *chibhar*," is used commonly for the "Greek kalends."

CHAP I.A.

Physical Aspects

Plants other than fodder plants

"*Chibharen di bár te desi*."

"He will pay it at the *Chibhar* threshing floor," i.e., he will never pay it.

Jati muság, literally the "Jat's tooth brush," is a small plant with pink flowers, that grows on land subject to inundation. *Bhangra* is of two kinds, one kind has blue flowers, of which women make collyrium. The other kind grow on the banks of water-courses, and when reduced to ashes, is used for curing galls on bullocks caused by the yoke. *Uthpera*, literally "camels' foot-prints," is a plant with broad leaves that grows in the *thal*. The leaves are dried, pounded and boiled, and used internally for gonorrhœa. *Fatokar* grows in the hot weather. Its leaves are used by bald men as a hair-restorer, and are also good for boils. *Bhukal*, literally "buds of the earth," is a plant very like an onion which comes up with the *rabi* crops. It bears a small black seed which ripens just before the wheat harvest. In times of scarcity, the seeds are ground and made into black bread of repulsive appearance, which is very indigestible, but is eaten nevertheless. *Khumbhi*, mushrooms, are common in the *thal* after rain in the hot weather. They are of very good flavour. Although usually eaten fresh, they are also dried for future consumption, and preserve their flavour in the dry state wonderfully well. *Pad bahera* is the name for fungi of all sorts. Other plants less known are—

Gorakhpán, *dandeli*, *tandúla*, *marúí*, *reshan*, *van veri*, *sih ubhára* or sunrise, *salára*, *lauri ralh* or bitter creeper, *pipli*, *Kalaich búti*, *nilbúti* or wild indigo, *qidár uar* or wild cotton, *anqáir*, *kanjun* and *bo phalli*.

Tigers were seen in the dense jungles on the banks of the Indus, towards the south of the district as late as 1879, but have since disappeared. Wolves, here called *náhar*, are found throughout the district, and wild pigs are extremely common, especially on the banks of the rivers. Wild bears are called *mirhon* and wild sows *bhúndin*. The only deer in the district are *púh* or hog-deer and the Indian gazelle, here called *haran* and in Hindustan *chhára*. Jackals and foxes are common. Hares are rare. Otters are found

Wild animals,

(1) Called *desi* in the text.

CHAP I. A. in the south of the district. Hedge-hogs, here called *jadh*, are common. Mongoose called here *naulun*, are very common. Pig and hog-deer are occasionally taken by nets of *munj* rope supported on movable poles with side strings fastened to bushes. The net is called *wanrar*.

Birds.

The following birds are found in the district —

Doves	The male is <i>gera</i> , the female <i>tullin</i>
Sparrows	<i>Chiri</i>
Hoopoe	<i>Hudhud.</i>
Wood peckers	<i>Drakhan palakhi</i> literally the "carpenter bird"
	The hoopoe is often called by this name
Peewit	<i>Tatira</i>
Warty-headed Ibis	<i>Kāncni</i>
Tern	<i>Karāki.</i>
Sandpiper	<i>Tatuha</i>
Pelican	<i>Pain.</i> There is a larger kind called <i>sakal pain.</i>
Indian snake-bird	<i>Siri</i>
Crows	<i>Kan.</i>
Lark	<i>Chander</i>
Kite	<i>Hill, Hindustani chil</i> In popular belief, the kit is female for six months of the year and male for the other six months.
Vulture	<i>Gijh</i>
Pharaoh's chicken	<i>Sundā</i>
Blue jay	<i>Chān.</i> Its flesh is good for colds To hear or see a blue jay is a bad omen Held sacred by Hindus.
Magpie	<i>Matah</i>
Straited Bush Babbler	<i>Herha</i>
Bengal Babbler	<i>Dad herha</i>
Parrot	<i>T la.</i>
Butcher bird or shrike	<i>Malāli.</i> Both the grey-backed and red backed species are found To see a butcher bird fly is a good omen
Kingcrow	<i>hal karachakhi.</i> This bird is venerated by Muhammadans because it brought water to Imām Hussein when he was martyred and also on account of its habits of early rising
Swallow	<i>Abbil</i>
Fingfisher	<i>T la</i> literally "diver"
Egrets and paddy-birds	<i>Bagli and bag</i> The young are eaten and con- sidered fattening
Coot	<i>Ari.</i>
The Blue Coot	<i>Kula g</i> Water rail is <i>khanawti</i>
Indian Oyle	<i>Hari wal.</i>
Aradavate	<i>Jil nd kirak lili.</i> The last name literally means lili weighing a <i>chhuti</i>
Spoonbill	<i>Loi b g</i> literally spoon bill
Heron	<i>Sil h</i>
Raven	<i>Dods tin ar l r u h l i k i</i>
Owls owlets and goat suckers.	<i>Chush allas chit i an l ak</i> Owls and goat- suckers are birds of bad omen.

MUZAFFARGARH DISTRICT.]

The other Raptores are—

<i>Kurl</i>	.	...	A large hawk found near water	It lives on	Physical Aspects
			fish and wild fowl.		
<i>Báz</i> , female	.		<i>Jurra</i> , male		Birds.
<i>Bashin</i> , male	.		<i>Basha</i> , female		
<i>Chipak</i> , male	..		<i>Shikra</i> , female.		

Laghar.

Tumtri

Chúhemár.

Shíhin.

Charag (male chargela)

Bahri

which are all hawks of different kinds. Cormorant, *hhambu*.

Bittern is here called *nardúr* The Grebe is *tuháyá*

The birds for which the English equivalent is doubtful are—

<i>Karwának</i> , also called		Lives on the banks of rivers and in sandy
<i>saukin</i> (known as a		deserts.
stoneplover but really a		
lapwing)		
<i>Níl hular</i> ..	.	Lives on the banks of rivers and near water
		A kind of water-rail apparently
<i>Dhing</i> .	.	} Very large crane-like birds which congregate
<i>Badhing</i> .	.	
<i>Bulbuls</i> .	..	} in flocks during the cold season
		These are common to all India, and are great
		pests to the gardener. Nightingale
<i>Phiddi</i> ...	..
<i>Dhúri</i> .	.	A small ash coloured bird with a long tail
<i>Chhapaki</i>	.	An ash-coloured bird, the size of a dove If a
		person who kills a <i>chhapaki</i> touches another
		who is afflicted with itch, the latter will be
		cured
<i>Tilyar</i> or <i>vahye</i>		The <i>tilyar</i> is, probably, a starling, and the <i>vahye</i>
		though differing in colour, is like a starling in
		its flight. Both are great enemies to the
		farmer, and are very destructive to dates
<i>Trakla</i> ...	.	This is apparently the green pin-tailed fly-
	...	catcher. It is named <i>trakla</i> from a fancied
		resemblance to the spindle, <i>trakla</i> , of a spin-
		ning wheel.

The game birds and those usually shot by Europeans are—

1. The florikin (*Houbara macqueeni*) here called *tilor*.
 2. Sand grouse (*bhatittar* or *hhátakhar*) 3. Partridge, *tittar*, black (*mushiki*) and grey (*gorá*). The female black partridge is called *missi*. 4. Quails arrive in great numbers in March and September, but soon disappear A few remain all the year 5 The common, the jack and the painted snipes, *chahá* 6 The wild goose, *mangh*. 7. Mallard, *miri*. 8. The spotted-billed duck *hanphal*. 9. Gadwal duck, *buar*. 10 Shoveller duck, *gena*. 11 The marble-backed duck, *bhurru*. 12 The Brahminy duck, *chakica*. 13. The common teal, *lavara*. 14 The shell drake or burrow duck, *dachi*. 15 The white-eyed duck, *ruhári*. 16. The whistling teal. *Kunj* and pover are common in the lowland near the rivers The plover is called *Pulim*, "the weaver's," from its gait. It makes a short rapid run, and then stops like a

HAP I. A. weavers when preparing her thread Pigeons are found all over the district. Quail and water fowl are netted in great numbers by native hunters

Fishing

Fishing provides an industry for a very large number of people

The fishing tribes—Jhabels, Kihals and Mors—live almost entirely by it, and other people take to fishing for support as well as amusement. The instruments used are—

- (1) The drag net called *chhek jdl* or *ghāra* This is made of several nets fastened together
- (2) *Nord*—This is a stationary net which is kept in a perpendicular position by means of floats made of reeds.
- (8) The cast net *sdtu jdl*
- (4) The *kur* is a beehive-shaped frame of wood, lined with a net It is jammed to the bottom of shallow water, and secures whatever fish are inside
- (5) *hara* is an eight sided cage surrounded with netting
- (6) *Sangola* a spear like that carried by *chaukidars* This is used also for spearing tortoises
- (7) *Tarki*, an instrument for fishing

Fish are also caught with the hook and line in deep water, and in the rivers. The rivers abound in fish but few are caught in the main stream except the *khaggd* a silurid fish, which takes a bait readily. The fisherman's apparatus is too weak and too small to be of much use in the large and rapid channels of the rivers. The great field for fishermen is in the side-channels, backwaters and tanks, here called *dhand*s. These *dhand*s and the manner in which they are leased by Government have already been described at pages 8 to 10. The fish-eating crocodiles (*Gerrhis Gangetica*) here called *sinsār* are common in both rivers. The snub-nosed crocodile (*Crocodilus palus ris*) is common, but it shows itself less and prefers the still water of the *dhand*s. Tortoises are found both in the rivers and in the *dhand*s. The porpoise (*Platanista Gangetica*), here called *vulhin*, is often seen in the main stream of the rivers. Otters are common and are said to be taught by fishermen to bring them fish. Otters are supposed to be the incarnation of greediness, and a proverb says—'Only a fool would go to the otter's home to get the remains of yesterday's dinner.'

The fish are of very excellent quality. The species are not very numerous. The following is believed to be a complete list—

hangli (*Amias laccus*)—This is the only member of the perch family found in the district

Of the snake-headed fishes two specimens are found

Chitra (*Ophichthys marinus*)—This is the *schl* or *sl* of the Lunjib

Guddú (*Ophiocephalus punctatus*), Hindustáni and Panjab, *garáí*.

The *chitra* attains to three feet in length, the *quddú* about eight inches. They have few bones, but are insipid eating.

The spiny eel has two representatives—*Goj* (*Mastacembelus armatus*), *Gujíra* (*Mastacembelus punctatus*). Both are good eating and excellent when stewed

The siluridæ have the ten representatives given below, and probably more. They are scaleless and good eating, but are, as a rule, filthy feeders. They will take a baited hook or a spoon bait readily (1). *Singhara* (*Macrones aor*). (2). *Malhir* (*Macrones tngara*) (3) *Khaqar* (*Macrones cavasius*). (4) *Khaoga* also called *trikanda* (*Macrones careio*). (5). *Ahi* (*Pseudotroplus atherinædes*). (6) *Dhungná* (*Pseudotroplus garua*). (7). *Dimmun* (*Oallishrous checkra*). (8). *Ghoghun* (*Callichrous limaculatus*). (9). *Mallí* (*Wollago attu*), the *boolí* of Panjáb and Hindustán. (10). *Luankh* (*Saccobranchius fossilis*), Hindustáni *singí* —a very ugly fish with eight long thick barbels, each pectoral has a poisonous spine, which is said to cause a wound as painful as a scorpion's sting.

The carp family has the ten representatives given below, and probably more. They are all excellent eating and clean feeders. (1). *Dambhrá* (*Labeo rohita*), the *rahú* of Punjab and Hindustán. This is the best of all the fishes for eating. The *Thailá* and *Mori* rank next. (2). *Dáhi* (*Labeo calbasu*) (3). *Surihán* (*Labeo curra*). (4). *Thailá* (*Catla buehanani*). (5). *Mori* or *Moraki* (*Cirrhina mrigala*) (6) *Sohnín* (*Cirrhina reba*). (7) *Popri* or *Kharnín* (*Barbus sarana*) (8) *Diura* (*Barbus chrysopterus*). (9). *Dará* (*Rohitee cotio*). (10) *Parahi* (*Chela gona*).

The herring family has only one representative, the *chhuchí* (*clupeichapra*). The notopteridæ have only two species. (1). *Pari* or *bati* (*Notopterus chitila*) It has a number eye-like marks near its tail (2) *Káni pari* or *káni bati* (*Notopterus lapirai*), literally the one-eyed *pari* or *batti*, so called because the eye-like spots near the tail are wanting. Both the notopteri are full of bone and tasteless.

Besides the fish before mentioned, there is the *shahingar*, a small scaleless fish with five dorsal rays headed by a spine, ten ventral rays pectoral fins headed by a spine, four barbels, adipose fin, back yellow with black stripes, whence comes its name *shahingar* or tiger-fish, from *shah*, a tiger. This probably is one of the *Glyptosternum* genus. The following fish complete the list —(1). *Chhállí*. (2) *Lálhi qoqún* (3) *Tukar machi*. (4). *Gula*. (5) *Patel*. (6) *Khutha*. (7) *Makhan*. The *gangat* is a large prawn, and *ghingá* is a shrimp. It may be mentioned that the residents of this district generally cannot be trusted to give the names of the birds or fish correctly. To get correct information the fishing and

CHAP. I. A. sporting tribes—Jhabel, Kihal, Mor, and Mahtam—must be consulted. Government derives revenue from the fisheries, an account of which will be given further on.

Physical Aspects.

The reptiles of the district are as follows—River tortoises, which are eaten by the Kihals, Mors, and Cháhrás, but not by other tribes. Among the *sauria* are—

- 1 The snub-nosed crocodile (*Orocodilus palustris*) here called *baghun*
- 2 The fish eating crocodile (*Gavialis Gangeticus*), here called *sundar*. The tribes before mentioned eat the flesh of these.
- 3 The *goh*
- 4 The *guhira*. This is said to be the young of the *goh* but it seems to be a distinct species.
- 5 The *akhán*, a lizard which frequents sandy grounds. The flesh is used in medicine and is credited with strengthening and restorative powers
- 6 *Kirari*. The common house lizard
- 7 *Korh kirari*. Literally the leprous lizard. It is said to change its colour, and is apparently a kind of chameleon
- 8 *Khan* is black and white lizard with a bluish tinge. There are all sorts of fables about *khans*. It does not copulate, but is found full grown in the belly of snakes. It is supposed to be most deadly.
Jai kun kháre khan
Alá na dekke jan
 "Ho whom a *khan* bites is as sure to die as if his mother had never seen him born"
- 9 *Galei* is larger than the house lizard, and is supposed to be harmless. If a woman touch a *galei* before she makes butter, it will be abundant.

Frogs, the male called *dedar* and the female *dis* abound every where

Snakes.

Snakes are very common. The following are the chief kinds—

There are several varieties of cobras. The names depend on the colours. The native names of 12 varieties are given below. It should be remembered that *bishyar*, *mushki* and *kidi* all mean black, *chulsi* also means black, because sweepers (*chulsi*) are black-complexioned. 1 *Bishyar* 2 *Mushki* 3 *Kidi* 4 *Mushki kidi* 5. *Cháhrá* 6 *Chulsi* 7 *Ma ká* 8 *Ma khá* 9 *Ma khá* 10 *Ma khá* 11 *Ma khá* 12 *Ma khá*, starling black. 13 *Moti lind*, literally pearl drops,

10. *Mushkī phanyar*, the black-hooded, from Sanskrit *phan*, a snake's hood. 11. *Petī baqqa*, white bellied 12 *Gal kālā*, black-throated The natives say that these are all separate species. The *bishyar* has no hood, and is therefore one of the Elapidæ. All the other varieties appear to have hoods. The *bishyar* is believed to be the female of the *mushkī tilyar*. Other poisonous kinds are the *sangchūr*, literally "throttler," also called *qurāha* This is the *Ophiophagus elaps*. The *korkind* or *kurandī*, also called *jalebi*, these three names denote the double coil in which it lies. It is also called *khapīā* and *khar peti* from the hardness of its skin This is the *Echis carinata*. The *charhoā*, literally, "washerman" is a harmless snake Other snakes are *padam*, *vars*, *do-mūhan*, or the snake with a head at each end. *Tīr mār* or *qūore dangan*, *udnā* or *jatāla*; this is said to be a hairy snake. *Salang vasak*, also called *sah pīvna*, the breath-drinker, because it drinks the breath of sleeping persons. Wonderful stories are told of some. The *vars*, for instance, ties the hind legs of buffaloes together with its coils as with a kicking strap, and drinks their milk.

The insects which force themselves on one's notice are—1. *Makrī* or locust. 2. *Tiddi*, a grass-hopper most destructive to young crops 3 *Dānwar*, spider. 4 *Vathūnhān*, scorpion. 5. *Dembhūn*, wasp, hornet 6 *Labāna*, an earth cricket with formidable jaws that bites severely It is called *labāna*, the name of a tribe of industrious Sikh colonists, obviously owing to its hardness. 7 *Kankoil*, centipede 8 *Popat*, butterfly. 9 Bees, here called *makkhi*, produce good honey (*mākhī*) in April and October.

The Thal, or the sandy desert, is extremely dry all the year round, and the health of that tract is particularly good The other parts of the district, whether flooded from the rivers or irrigated by inundation canals, are not half so dry. There is plenty of moisture on the ground and in the air. By the end of the inundation season, *i e*, by September, the moisture reaches the maximum and generally gives rise to malaria, the tracts best inundated suffering most The heat from May to September is intense, but a cool breeze springs up regularly at about 11 p. m from the middle of August onwards and makes the nights quite endurable. In the whole summer there are just a dozen nights when there is not a breath of air. These nights are a real trial, and produce a feeling very nearly amounting to suffocation. The months of November to February are quite cold, and severe frosts occur in some years causing severe injury to cotton, mangoes and sugarcane. The hot weather is oppressive on the whole, but the winter is very bracing The northern half of the district is quite healthy, and with one or two exceptions, the officers posted to this district have not had much to complain of The natives of the district do not, however, escape the effects of malaria and almost every person has at least one or two attacks of fever in the autumn. Diseases of the eyes and skin are also common, due obviously to

CHAP. I. A. dirty habits and to bathing in dirty water. Venereal diseases prevail to a shocking extent and persons of average respectability feel no disgrace in owning that they suffer from them.

Physical Aspects. The temperature in the hottest days goes up to 98° inside carefully closed rooms and sometimes even to 100°. In the verandah it ranges from 110° to 115°. Under shade, outside the houses it is known to have gone as high at times as 120°.

Rainfall. This district being outside the ordinary sphere of the monsoons, the rainfall is very scanty, and what little rain falls comes from stray clouds and is, therefore, neither equally distributed over the different parts of the district nor regular as regards the months in which it is received. The average rainfall by tahsils is—

Sandwan	0.58 inches
Muzaffargarh	5.8 "
Alipur	0.47 "

Roughly speaking, the average is about 6 inches in all the three tahsils, but in some years one tahsil gets 6 or 7 inches while another gets only one or two. The months of July and August are the most rainy, which is after all not saying much when the average of each of the months is about 1.4 inch. The rainfall is not large enough ordinarily to enable the growing of *baris* crops (or *pe* dependent solely on rain). That is why even in years when the quantity of rain comes up to 10 or 11 inches no serious attempts are made at raising any crops not assisted by well or canal irrigation or by floods. The heaviest rainfall within the last 23 years was in 1892-93 when Sandwan got 1.4 inches, Muzaffargarh 10 and Alipur 17. In 1901-2, on the other hand, Muzaffargarh received 2 inches of rain and the other two tahsils only half an inch each. A timely shower of rain however greatly helps the crops. The good and bad effects of rain on the crops are shown in the following extract from the Assessment Report of the Sandwan tahsil —

The rain of *Baisakh* (April-May) is not useful anywhere except in the Thal where rain always helps *wild grass* but the grass grown on *Baisakh* rain is considered bad particularly for sheep and goats. Rain in *Baisakh* is distinctly injurious to wheat, which the crop is standing or has been cut. Rain is needed in *Jeth* and *Hār* (May to July) for ploughings and sowing the *kharif* and also for grass. Rain is needed in July and August for bringing the *kharif* to maturity and for ploughing for the *rabi*. It is also useful for grass but so much rain in these months weakens the grass. September, October and November rains are generally bad. They injure *lodging* *baris* and what *land* except in the Thal where October and November rain are utilized for sowing. The rainfall of these months has not been large. Rain in the first half of December is distinctly bad for wheat as it destroys the young shoots. Rain in the latter half of December through to January and for the first half of February is greatly useful for wheat. It is very common and the young crop is up into several shoots thus leading to an enhanced produce of wheat.

grain and straw. In February and March rain is supposed to help the growth of wheat and to produce a healthy ear. In March and the beginning of April, rain ripens the crops and makes the grain heavy, but in these two months rain is generally accompanied by hail, which is very destructive. Towards the end of April when wheat begins to ripen no rain is needed, as it does harm rather than good to the grain."

CHAP I, A.

Physical
Aspects

Rainfall.

The following proverb is to the point:—

"Je vassé Phaggan máhé
Tá ann na mávé gháhé,
Je vassé Phaggan Chetar
Tá ann na máve Khetr."

If it rains in Phaggan and Máh (i.e., from the middle of January to the middle of March), the grain will not find room in the straw; if it rains in Phaggan and Chetar (i.e., from the middle of February to the middle of April), the grain will not find room in the field.

Shocks of earthquakes are felt now and again, but they are not violent and have never caused any considerable destruction. Nor have there been any notable cyclones. Dust storms are common during the months of May and June. They sometimes begin earlier and last longer. The district is now protected from one end to the other by a series of protective embankments under the charge of the Canal Department, so even in year of high flood no damage is done except in the riverain tracts.

Earth quakes,
cyclones and
floods

The level of the Indus being higher than that of the Chenáb, and the slope of the lands being generally from west to east, the tendency of the Indus is always to spread into the district, and it made several inroads into the interior until the construction of the Sanáwan embankment in 1874 which has been successfully kept up since. Even in years, like 1889, and 1894—when the gauge at Attock registered 51 as the high flood level in the Indus—no injury was done outside the riverain tract. The town of Muzaffargarh is, however, protected from the Indus by the dorsal ridge of the Thal which runs past it down to Kinjhar in the shape of a wedge. It has, however, suffered at times from destructive floods in the Chenáb (Rávi, Chenab and Jhelum combined) which in 1893 broke through the barriers of the embankments and flooded the whole countryside along its bank, including the town of Muzaffargarh, when almost every building was damaged. Indeed during the flood every one had to take shelter in the town which is situated fairly high, and the police station was the rendezvous of all officials who could reach there with official records. The district kutchery alone stood the flood, although there was a foot of water running all round it. This memorable flood washed a great deal of saltpetre down from the south of the Jhang district and the Rangpur side of the Muzaffargarh *talsil*, and spoilt the best sugarcane and cotton growing lands in the Thal *talsil*. This was the year in which great damage was done

CHAP I, B.

History

by extraordinary floods in the Jhelum river in Kashmir. In 1908, when the floods were again destructive in Kashmir the Chenab began to cut into the head works of the Ganeshwari, and there was the fear of the water forcing itself through the embankments and flooding the Muzaffargarh town once more. The danger was, however, successfully warded off.

Section B — History

Introductory

The Muzaffargarh district, as a whole, had no complete history until it was united under the rule of Dīwān Sāwan Mal. The history of the neighbouring governments is, however, relevant, because it is by it alone that we learn the origin of the tribes now living in the district, and the order in which they occupied it. The contemporary history will therefore be given as briefly as possible more for the sake of ready reference when the tribes are described than in order to record events which had their central interest in this district.

The Hindú
dynasties.

From the earliest times this district followed the fortunes of the kingdom of Sindh. The Hindú dynasties of the Rājs and of the Brahmins ruled over a Jat population who are a branch of the Kshatriya or Rājput race and for some reason not known, had been excluded from fellowship. These Rājputs, who may be called aboriginal, are the ancestors of the Jats who form two-thirds of the present population, and all the other tribes are subsequent arrivals.

The Arab
conquerors.
The Summā,
The Summā

The first Arab conquerors held Sindh and Multān from 711 A.D. to 750 A.D., when they were expelled by a Rājput tribe called Summā, whose representatives are still found in this district. In 1361 A.D., the Summās were expelled by the Summā, another Rājput tribe, descendants of whom are to be traced among the leaders of the Alpur *khil*. The Summā rulers all bore the title of Jām. To this day Jām is used as a title of respect to Muhammadans who have a Sindhi origin. It was during the rule of these Rājput tribes in Sindh and Multān, that an immigration of Rājputs from Hindustan took place. It is to this that we owe the presence in the district of such tribes as the Sals, Gumbas, Bhattis and Chhajas.

The Langah
dynasty of
Multān

The next event bearing on the history of this district is the establishment of the Langah dynasty in Multān. It ruled from 1443 A.D. to 1526 A.D. There are still Langahs in this district and it was during the Langah rule that the independent kingdom of Sitpur was established by the Nihars in what is now the Alpur *khil*. It was during this dynasty that the Bileches first emerged from the Salaman mountains and occupied the country on the left bank of the Indus.

The establishment of the independent kingdom of Sítpur is the starting point of a connected history of the district. Henceforward the district is occupied by four governments. In the southern angle will be found the government of Sítpur held first by the Náhar family then by the Makhdúm of Sítpur, and lastly by the Nawábs of Baháwalpur. The west-central part of the district, opposite Dera Gházi Khán, was governed by the rulers of Dera Gházi Khán, first Mirání Biloches, then Gujjars and Kalhoras, then by various governors directly appointed by the Durrání kings of Kábul, and finally by the Nawábs of Baháwalpur. The east-central and northern part of the district lying on the right bank of the Chenáb opposite Multán was nominally ruled by the Multán governors. The northern part of the district, including the Thal, after passing through a stage of anarchy, became subject to the governors of Mankera who were locally known as Nawábs of the Thal.

CHAP I. B.

History

Division of
the district
into four gov-
ernments

The dynasty that established the Sítpur kingdom was the Náhar. In 1455 A.D. (854 A.H.) when Bahlol Khán Lodhí who had been governor of Multán became king of Delhi, he granted the country lying between the Indus⁽¹⁾ and the Sulemán range, south of a line drawn from Harand to Uch and north of Shikárpur in Sindh, to his relation Islám Khán Lodhí. This tract comprised what is now the south part of the Alípur *tahsíl* of this district, the southern part of Dera Gházi Khán district, and the northern part of Sindh. Islám Khán or his descendants took the title of Náhar. Islám Khán's grandsons, Kásim Khán, Salám Khán, and Táhir Khán, quarrelled and divided the country among themselves. The south part of the present Alípur *tahsíl*, the chief town of which was then Sítpur, fell to Táhir Khán. He established his rule there and died. From the establishment of the Náhar family to the present, 27 generations have occurred. The last of the Náhars was Bakhshan Khán, who was *jamadár* of *chapiásis* in the Alípur *tahsíl*, and who enjoyed a small allowance from Government for looking after the family tombs. The present incumbents of the office are widows. One of the Náhars built a fine tomb in his lifetime which still exists. His name was Táhir Khán, named *sakhí*, or the liberal. Another, named Alí Khán, founded Alipur. No other memorial of the Náhars exists. At the end of the fifteenth century the Biloches began to issue from the hills, and occupied the country on the left bank of the Indus, from Sítpur to Kot Kator in Leiah. In 1484 A.D. (887 A.H.) Háji Khán, a Mirání Biloch, founded Dera Gházi Khán and established a dynasty, the rulers of which alternately bore the titles of Háji Khán and Gházi Khán⁽²⁾. These chiefs expelled the Náhars from the south of the Dera Gházi Khán district and pressed the Sítpur Náhars very hard. Treachery was at work at the very door of the Náhar. Shekh Rájú, Makhdám of Sítpur, who was a counsellor of the Náhar, began to seize the

The first
government
in Sítpur

⁽¹⁾ The river Indus, which at that time flowed into the Arabian Sea near the mouth of the Ravi, was known as the Indus.

CHAP. I. B.

History

The first
government
in Sítpur

country for himself. He did not entirely expel the Nábars, for when he in his turn was overthrown by the Nawábs of Baháwalpur parts of the country were still in possession of the Náhar. The greater part, however, of the south of the district was governed by the Makhdúms in Sítpur. Until the inroads of Baháwalpur began, we hear nothing of the Náhar or of the Makhdúm's government. The Nábars appear to have been indifferent rulers. They left no public works behind them except Táhir Khán's tomb, and in this rainless and flooded country it is the criterion of a good governor that he should make canals and protective embankments. The title of Náhar was given to them for their rapacity. Popular stories attest their want of wisdom. One winter night the jackals were howling round Sítpur. Táhir Khán the liberal asked his *Wazír* what made them howl. The *Wazír* answered "the cold." The Náhar ordered clothes to be made for them. Next night the jackals howled again, and the Náhar asked his *Wazír* what they were howling for. The *Wazír* replied "they are invoking blessings on you for your liberality." The Makhdúms of Sítpur, on the contrary, were good governors. They dug canals, extended cultivation, and one of them founded the town of Rájanpur in the Dera Gházi Khán district.

The Nawábs
of Baháwal-
pur take
Sítpur

The divided and weakened state of Sítpur attracted the attention of the Nawábs of Baháwalpur first at the beginning of the eighteenth century. They ruled over the greater part of the district for a hundred years, and left their mark on it by their public works, and by introducing an organised revenue administration. The founder of the State of Baháwalpur was Sádik Muhammad Khán, son of Mullán Mubárák Khán, a distinguished resident of Shikárpur in Sindh. For some reason not ascertained, Sádik Muhammad Khán had to flee from the enmity of Núr Muhammad Kalhora, first of the Kalhora governors of Sindh. Sádik Muhammad Khán left Shikárpur in 1727 A. D. (1140 A. H.), and passed with his family and a body of followers through the Muzaffargarh district to Bet Dabli on the borders of Leiah. He was closely followed by the Sindh troops under Mír Sháh Dád Khán. A skirmish took place, in which the Sindhis were defeated. Then Sádik Muhammad Khán took refuge with the Makhdúms of Uch who sent him to Hayát Ullah Khán, Governor of Multán, with their recommendations. Hayát Ullah Khán granted him the district of Chondhry south of the Sutlej in *ijágir*. Sádik Muhammad Khán distinguished himself as an extender of cultivation, and a suppressor of robbers. His next promotion was the grant of the town and country of Farid, a robber chief whom he defeated and killed with his followers. In 1739 A. D. (1152 A. H.) Sádik Muhammad Khán obtained the title of Nawáb from Nádir Sháh, and in the anarchy following the invasion of Nádir Sháh, he succeeded in seizing the country bounded by the Sutlej on the north, Bikaner on the east, Sindh on the south and the Indus on the west. Sádik Muhammad Khán was succeeded by his

son Baháwal Khán, who founded the town of Baháwalpur and who is known as Baháwal Khán the Great. It was in the time of his successor, Mubárák Khán, that the Nawábs of Baháwalpur first established themselves permanently in this district. In 1751 A.D. (1164 A.H.) Mubárák Khán seized the country about Madwála, now a large village on the right bank of the Chenáb between Shahr Sultán and Alípur, just opposite the junction of the Sutlej and Chenáb, from the Náhars, and in the same year he took Bet Doma, a village and tract south of Sítpur, from Makhdúm Sheikh Rájú of Sítpur Baháwal Khán II was the next Nawáb. In 1781 A.D. (1194 A.H.) he took the *pargana* of Jatói from Makhdúm Sheikh Rájú of Sítpur. The native histories say that he took it on farm, but this is hardly credible. The Nawáb was the most powerful, and the Makhdúms were growing weaker every day. The Nawáb had already taken part of the Makhdúms' country by force, and was shortly to take the rest. It was about 1790 that the Indus left its old course which joined the Chenáb close to Uch and took the bed it now occupies. The south of the district was thus laid open to the attacks of Baháwalpur, and the Nawáb at once availed himself of the opportunity. He took without a contest Alípur, Shahr Sultán, Sítpur, and Khairpur, in short the remainder of the Alípur *tahsíl*, from the Náhars and the Makhdúm of Sítpur. He also proceeded to take the whole of the western and southern portion of the Muzaffargarh *tahsíl* from the rulers of Dera Gházi Khán, but we will leave him in possession of the Alípur *tahsíl* for the present, and give an account of the remaining governments that existed in this district.

CHAP I, B.

History.

The Nawábs of Baháwalpur take Sítpur.

It has already been stated that the Biloches occupied the left bank of the Indus at the end of the fifteenth century, and that in 1484 A.D. Háji Khán founded Dera Gházi Khán. His son was Gházi Khán, and alternate Háji Kháns and Gházi Kháns ruled until 1769 A. D. (1183 A. H.) As far as this district knows them they were good governors. They encouraged agriculture and excavated canals. One of them said to be the first Gházi Khán, founded the town of Kinjhar on the bank of the Indus. Mahmúd Gujjar was the son of one Yusuf. He became *Wazir* to the last Gházi Khán, and, under the pretext of saving the Government from conspirators, called in Ghulám Sháh Kalhora, governor of Sindh, who took Dera Gházi Khán, arrested the last Gházi Khán, and carried him a prisoner to Sindh, where he died. Ghulám Sháh left Mahmúd Gujjar as Governor of Dera Gházi Khán. He was maintained by the kings of Khurásán, and received from them Nawábship and the title of Ján Násán Khán. Mahmúd Gujjar ruled for 30 years, and was succeeded by his nephew Barkhurán, who was superseded by governors sent direct from Khurásán. Mahmúd Gujjar has a great reputation as a good governor in this district. He bought much land which Government owns to this day. He built the fort of Mahmúd Kot. The Saah Muhammadans in this

The second government, Dera Gházi Khán

CHAP I. B. district date from the time of the Kalhora invasion caused by
 History Mahmūd Gajjar After the Gujjars a number of governors were
 sent direct from Khurāsān. Anarchy prevailed on the left bank of
 The second the Indus, which prepared the country for the invasion of Bahāwal
 government, Dera Ghāzi Khān II in 1791 Here we may leave the Dera Ghāzi Khān part
 Dera Ghāzi of Muzaffargarh at the same point where we left Sitpur, and give
 Khān an account of the part of the district that was subject to Multan

The third
 government,
 Multan.

The Langāhs, already referred to were expelled in 1529 A. D. by the Arghāns, nominally acting on behalf of Bībar and in Akbar's reign, Multan was incorporated in the Delhi empire as a *subah* or province Of the sub-divisions of the Multan province, the only two mentioned in the *Asn-i-Akbari* are Rangpur and Sitpur Though we know from general history that this district must have been sometimes subject to Delhi and sometimes to Khurāsān, neither monarchy had much effect on its internal history, and the local chiefs carried on their public improvements and their little wars without interference from head quarters. Occasionally one of two rival competitors tried to strengthen his cause by obtaining a deed-of-grant from Delhi or Kābul. But a strong band of followers proved a better support than any *sanad* or *farmān*. A favourite saying of the local historians in describing the rise of some chief who, if a settled government had existed, would have been hung is—

Udhar Dilhi di Sultanat men fatur

Idhar Shāhdān Kābul ki nā'aron se dur

On that side anarchy in the Delhi kingdom

On this side far from the eyes of the kings of Kābul

It is well, therefore as far as possible, to avoid all notice of the nominally central governments and only mention extraneous history as far as it bears on the district On this principle Multan has no history connected with the district from the time of the Langāhs to the establishment of the Multani Pathāns as they were called These were a family of Saddozai Afghans, and a branch of the family to which Ahmad Shah Taimur Shāh Zaman Shāh and Shāh Shujā kings of Kābul, belonged The first of the family who came to India was Husain Khān who held Rangpur in this district in 1658 in the time of Aurangzeb Zāhid Khān was the first of the family who became Nawab of Multan This was in 1718 A. D. Between the accession of Zāhid Khān and that of his son Shujā Khān simple anarchy prevailed Shujā Khān was invested with the government of Multan in 1767 A. D. He founded Shujāpūrah in the Multan district opposite Khungurh. In his time the Bhāngi Sikhs overran the country and occupied Multan driving Shujā Khān to Shujāpūrah To this day the raids and cruelty of the Bhāngi Sikhs live in the memory of the peasants living along the right bank of the Chenāb Shujā Khān was succeeded by his son Muzaffar Khān but did not recover Multan till 1770 A. D. when he was assisted by Taimūr Shāh, king of Kābul, who expelled the Sikhs and appointed Muzaffar

Khán governor, with the title of Nawáb. Muzaffar Khán governed Multán till 1818 A.D. when Multán was besieged and taken by the Sikhs, and the Nawáb with five of his sons was killed. Muzaffar Khán's rule was a continued war. It is, however, only as a civil governor that we have to do with him, and it is surprising that he should have found time for making such improvements in the country on the right bank of the Chenáb. The country in this district attached to Multán, included the *taallukas* of Rangpur, Murádábád, Muzaffargarh, Khángarh and Ghazanfargarh. Muzaffar Khán dug canals, made embankments and extended cultivation. He established many persons of his own tribe in this part, a fact to be remembered when we come to relate the tenure of the Multání Patháns. In 1794 A.D. he founded the fort and town of Muzaffargarh. His sister Khán Bibí built the fort and town of Khángarh, and his brother Ghazanfar Khán, the fort and town of Ghazanfargarh.

CHAP I. B.

History

The third
government,
Multán

The governors that occupied the north of the district, including the greater part of what is now the Sanánwán *tahsíl*, were first Mirání Biloches. Addú Khán, a son of one of the Ghází Kháns, is said to have founded Kot Addú. When the fortunes of the Ghází Kháns became low, Mahmúd Gujjar succeeded as before related, and built the fort of Mahmúd Kot to maintain his authority in the Ghází Khán tracts on the left bank of the Indus. Next, a family of Jaskání Biloches ruled the north of the district. Then follows an interval during which the Kalhoras of Sindh ruled, their chief being Abdul Nabí. He became unpopular on account of his tyranny, and objectionable to the Kábul king, because he did not pay the revenue. Muzaffar Khán, Nawáb of Multán, was sent to coerce him. Muhammad Khán, Bahádar Khel, officiated for Muzaffar Khán at Multán, and on his return was appointed Nawáb of Mankera and the Thal. Before he obtained possession he had to fight a battle with Abdul Nabí at Leiah, in which the latter was defeated and his son Muhammad Arif killed. This was in 1792 A.D. Muhammad Khán, Bahádar Khel, has left his mark on the north of the district by the canals which he dug. He appears to have been a good ruler, and though his name is forgotten, it is he that is referred to as the Nawáb of the Thal. He died in 1815 A.D., leaving a daughter who was married to Háfiz Ahmad Khán. Their son, Shor Muhammad Khán, succeeded to the Nawábship under the guardianship of his father. In 1820 Ranjít Singh took Mankera and drove the Nawáb to Dera Ismaíl Khán, of which his descendant is now titular Nawáb. The country under the Thal Nawábs was known as Kachchhi Shumáli, opposed to Kachchhi Janúbi, which was Baháwal Khán's dominion. That the word *Kachchhi*, which means land subject to river-action (or close to the river) should ever have been applied to the Thal, strongly corroborates the tradition that the Indus at one time flowed down the Thal mentioned in the chapter on physical geography. At present it is hard to imagine anything less like a *Kachchhi* than the Thal is.

The fourth
government
The Thal
Nawábs

CHAP. I. B.

History

Union of the
four govern-
ments.

We have now brought our four governments to the point where they begin to fall and to become united under one head. The process was completed in the thirty years between 1790 and 1820 A.D. We left Baháwal Khán II with the district lying open to him by the shifting of the Indus to the west, and having just seized those *taallukas* which now form the Alipur *tahsil*. In the part of the district which had been ruled from Dera Gházi Khán there prevailed the anarchy which followed the rule of Mahmúd Gujjar. Between 1790 A.D. and the end of the century Baháwal Khán II took possession of the *taallukas* of Aráin, Kinjhar, Khor, Mahra, Serí and Trand, which now form the southern and western part of the Muzaffargarh *tahsil*. This country and the Alipur *tahsil* were called Kachchhi Janábi, opposed to the Kachchhi Shumáhi of the Thal Nawábs. He and his successor Sádik Khán II and Baháwal Khán III brought the country under a settled government, encouraged cultivation and excavated canals. The dates of their accessions and deaths are not on record until we come to Baháwal Khán III who was the governor that helped Edwardes at the siege of Multán. He died in 1852 A.D. In 1818 A.D. the Sikhs took Multán and the *taallukas* formerly governed by Muzaffar Khán, viz., Rangpur, Murádbáid, Muzaffargarh Khán garh and Ghazanzfargarh, were henceforward administered by the Sikh governors of Multán. In 1819 the Sikhs took Dera Gházi Khan, but Baháwal Khán remained in possession of his conquests. In 1820 the Sikhs took Mankera, from which the north of this district was governed. Baháwal Khán submitted to the Sikhs, and thus the whole district became united under the rule of Ranjít Singh. A re-distribution then took place. Baháwal Khán was confirmed in his conquests, which were farmed to him for a sum the amount of which, as every historian, native and European, gives it differently, had better be omitted. The northern part of the district continued to be governed from Mankera, and Muzaffar Khán's *taallukas* were governed from Multán. The Multáni Patháns fled the country and went for the most part to Dera Ismaíl Khán, not to return until the English came in 1849 A.D. In 1822 the celebrated Sáwan Mal who was *prishár* to the governor of Multán Bhaya Badan Harázi, fell out with his superior officer, and the *taallukas* of Muzaffargarh, Murádbáid and Ghazanzfargarh were given to him by Ranjít Singh in farm. Baháwal Khán failed to pay the sum for which his country was farmed to him. General Ventura was sent from Lahore with an army, and drove the Bahawalpurians out of the district and across the Chénab which has since formed the boundary between this district and Baháwalpur. How the north of the district joined Multán is not clear, but in 1829, the whole of the present district of Muzaffargarh was united under Dáwan Sáwan Mal governor of Multán.

The united
government
under Sáwan
Mal.

Though under the Baháwalpur Nawábs parts of the district had enjoyed a fairly settled administration, Sáwan Mal's govern-

ment was better than anything that had preceded it. Its sole object was the accumulation of wealth for the *Díwán*. The execution of public works, the administration of justice, and security of life and property, were a secondary consideration, and were insisted on only because without them agriculture would not prosper, and the revenue would not be paid. When one examines his numerous cesses and sees how he levied dues to pay the people's alms and perform their religious duties, and then paid the poor and the Brahmans what he thought a fair amount and pocketed the rest; how he levied a cess in return for keeping his word, and how he encouraged his officials to take bribes and then made them duly credit the amount in the public accounts,—one's admiration for the great *Díwán* is less than it would be, if based on history. The district was divided into the 23 *taallukas* mentioned below⁽¹⁾—

CHAP. I, B
History

The united
government
under Sávan
Mal

MUZAFFARGARH.

Aráin	Khángarh	Mahra
Sámti	Kinjhar.	Khorán
Murádábád	Seri	Muzaffargarh.
Rangpur.	Trund.	

ALIPUR

Shahr Sultán.	Sítpur.
Jatoi.	Dháka.
Ghalwán.	

SANANWAN

Mahmúd Kot.	Kot Addú.
Nauábád	Dára Dín Panáh.
Sanánwán	Bhukki.
	Munda.

Each *taalluka* was governed by a *kárdár*, a *muharrir*, and a few soldiers. A better account of how the government was carried on cannot be given than by translating a specimen of the instructions given to a *kárdár*—

1. "Treat the subjects well. Work in extending cultivation. Collect the revenue with acuteness. Every harvest and every year let cultivation and the revenue increase.
2. "Protect the *taallukas* effectually. Let not theft and wickedness occur. If a theft takes place, before all things cause restitution to be made to the complainant, search for the thief, imprison him, and after two months send the list of thieves to me for suitable orders—imprisonment or fine.

CHAP. I. B.

History

The united
government
under Sāwan
Mal.

- 8 "Send the revenue punctually in the following instalments

"*Kharif*"
1st instalment, 15th Manghar
2nd instalment, 15th Poh
3rd instalment, 15th Mangh

"*Rabi*."
1st instalment 15th Jeth
2nd instalment, 15th Harh.
3rd instalment 15th Sāwan.

- 4 "On Harh 1st, send a list of the current prices, signed by honourable *pan hes* and *amindars*
- 5 "Every year in the month of Badra come to my office and settle your accounts.
- 6 "Settle cases of the hither and further bank of the Gāra by means of letters to the *vakils* stationed at Ahimadpur and Bahāwalpur, and to the *kaddars* of that state, with politeness, and secure your object
- 7 "Perform the clearance and excavation of the canals in time that the irrigators may not have to wait, and that time may not pass
8. "When you go to appraise or divide crops, or to assess revenue, make the papers of the *muharrirs*, *dumbir* and *panch* agree. Let there not be discrepancy
- 9 "Act according to the before mentioned provisions of this *din*. Let there be no difference from it. Substant on your pay. Covet not from any one, and rest your hopes on no one, nor let your *muharrirs* do so. If you do, you are strictly responsible
- 10 "Pay the soldiers with your own hands according to the fixed scale and deduct whatever deductions are due from them.
- 11 Here are entered the names and pay of the *kaddars*, *muharrirs* and other servants

In spite of the warning against extortion, the *kaddars* were allowed to receive *nawārds* and subsistence allowance when they went on government duty, such as measuring crops. The subsistence was on the following scale—flour 3 *seers*, oil $\frac{1}{2}$ *seer* $\frac{1}{2}$ *seer* gram for birds 8 *seers*, spices 1 *anna*. *Nawārds* had to be paid into government. There were five grades of *kaddars* who received from Rs. 1 to Rs. 60 per month and five grades of *muharrirs* receiving from Rs. 8 to Rs. 20 per month. Soldiers were divided into the War and Revenue department. A soldier in the War department received Rs. 15 to Rs. 20, and in the Revenue department Rs. 12 a month. Foot soldiers in the War department received Rs. 7 and Rs. 6 and in the Revenue departments Rs. 3 and Rs. 5. There are few personal details of Sāwan Mal's government which relate to this district. How to excavated and improved canals has been already told. How to created or extended the tenure called *chakdars* will be described among the tenures, and his revenue system will be described in its

proper place. During the rule of Sáwan Mal a large number of Labána colonists from the Punjab settled here. There are now more Labánas in Muzaffargarh district than in all the other districts off the Multán and Deráját divisions put together. CHAP I. B
History

Sáwan Mal died on the 29th September 1844, and was succeeded by his son Múláj, of whom nothing particular connected with this district is known. When Múláj broke into rebellion, Lieutenant Edwardes' troops passed through this district from Kureshi ferry on the Indus across the Chenáb, just before the battle called by Edwardes that of "Kineevree," which took place at the village of Julálpur Khaki in the Shujábád *tahsil* of the Multan district. Before Edwardes marched through this district, while Múláj's troops under Har Bhagwán Singh occupied Dáira Dín Panáb, Kot Addú and Kureshi, the *zamindárs* of Jatoi had robbed Prabh Dál, the *káidár* of Jatoi, and made him over to the servants of the Nawáb of Baháwalpur. A force of 200 men under Jawáhar Mal, Aimanábádí, was sent from Kureshi to punish the people of Jatoi. The Baháwalpur troops, 1,500 in number, under Muiz-ud-dín Khan, Khagwání, crossed the Chenáb and met Jawáhar Mal at Alípur. Jawáhar Mal, seeing himself outnumbered, fled. The Baháwalpur troops killed a hundred of his soldiers and pursued Jawahar Mal nearly to Khángarh, where he found a refuge. Diwan Málrá

The following account of the events of 1857 is taken from the Punjab Mutiny Report. Major Browne observes on this district.— The Mutiny.

"The district of Khángarh entirely escaped any ill effects beyond the alarm felt by the European community at the proximity of the mutinous regiments at Multan and the possibility of invasion of the lower portion by bands of robbers from Baháwalpur."

Precautions were, however, necessary. Mr. Henderson, the Deputy Commissioner, fortified the jail, the court-house, and the chief and district treasuries, armed all Europeans, and vigilantly guarded all the ferries which were not closed. He detached Lieutenant Ferris, Assistant Commissioner, to the banks of the Chenáb to establish a chain of posts along it. This object was fully accomplished. The villagers themselves served so willingly that a cordon of 104 posts, extending 26 miles, was soon established. At another time a chain of mounted police was thrown across the district from the Chenáb to the Indus, to cut off any stragglers of the 14th Native Infantry that might come down from Jhelum. An intelligence department was also organized between Khángarh, Dera Gházi Khán, Multán and Muzaffargarh.

In April or May 1849 the British districts of Khángarh and Leiah were formed. Khángarh contained the present *tahsil* of Muzaffargarh and Alípur, and the *thalukas* of Gach Mahárya and Ahmadpur, which are now in Jhang. Khángarh was first named as the head-quarters of the district, but before the end of 1849 they were removed to Muzaffargarh. Khángarh contained four *tahsil*—

CHAP I B. Rangpur Khángarh with its head-quarters at Muzaffargarh, Kinjhar and Sítpur. What is now the *Sanánwán tahsil* was in the *Leiah* district, and had its head-quarters at Kot Addú. In 1859 the *Sanánwán tahsil* was separated from *Leiah* and added to this district, and the district took the name of Muzaffargarh and was attached to the Multán division. It was in 1861 that the district took its present shape. The Rangpur *tahsil* was abolished. The *taallukas* of Garh Mahárája and Ahmadpur were joined to Jhang, and the rest of the *tahsil* was attached to Muzaffargarh *tahsil*. The area received by transfer from *Leiah* was 140 and that transferred to Jhang 54 square miles. Since then 17 villages were transferred by the river from Multán to Muzaffargarh, and the same number from Muzaffargarh to Multán. The Kinjhar *tahsil* was abolished and its *taallukas* added to Muzaffargarh.

Fixed
boundary with
Dera Gházi
Khán, Multán
and Baháwal
pur

Since then 81 villages have been transferred to the Multán district and 11 to Dera Gházi Khán owing to changes in the course of the rivers while 8 have come over from Multán, 4 from Dera Gházi Khán and one from the Baháwalpur State. Steps taken at the recent settlement to put an end to this constant transfer of territory are described in the Settlement Report of the second Regular Settlement from which an extract is given below —

"At last settlement the river Indus formed the boundary between the Dera Gházi Khán and Muzaffargarh districts. All land up to the bed of the river was measured up and included in this district. Measurements were similarly made as far as the river in the Dera Gházi Khán district at the settlement which preceded that of Muzaffargarh. The river was supposed to be measured on neither side but the course of the river being not exactly the same during the settlement of Dera Gházi Khán and that of Muzaffargarh many plots of land got included in villages on either side of the river. Boundaries of villages were fixed and the transfer of a piece of land to one or the other side of the river did not involve any change in the proprietary rights. Nevertheless whole villages were transferred from one district to the other for convenience of administration on account of changes in the course of the river. A comparison of the boundaries of villages was undertaken during the recent settlement of the Dera Gházi Khán district with a view to having a fixed boundary of the two districts. The difficulties experienced in the work were thus described by Mr. Diack in paragraph 78 of his final Settlement Report: In the case of Muzaffargarh and Dera Gházi Khán boundary more difficulty was experienced. The boundaries of riverain villages in the two districts were not compared at Regular Settlement and consequently many pieces of land were measured as portions of the Dera Gházi Khán villages in the one settlement and portions of Muzaffargarh villages in the other while much land in the bed of the river was left unmeasured in both settlements and became the object of much contention when thrown up by the river. All questions connected with such land have with the exception of three cases been disposed of by the Deputy Commissioner of Muzaffargarh and myself in concert. The three cases will be finally decided at the settlement of that district (Muzaffargarh) now in progress. The three remaining cases were taken up during this settlement and have been decided in consultation with the Deputy Commissioner Dera Gházi Khán. By Punjab Government Notification No. 237 dated 11th September 1897 the common boundary of the villages enumerated in a

list appended thereto was declared to be the common boundary of the two districts and the common boundaries of all the villages having now been determined a complete common fixed boundary has now been arrived at between the two districts. It may be noticed here that in measuring the riverain villages of the Sinánwán tahsil it appeared that the boundary of the border villages, of the Dera Gházi Khán district shown on the Dera Gházi Khan maps did not correspond to that existing on the ground. These cases were taken up and after much discussion and enquiry decided by the Deputy Commissioner of Dera Gházi Khán and myself without dissent, with the exception of one case which had owing to our difference of opinion to be referred to the Commissioner of the Division. With the Commissioner's permission steps were taken to correct the maps of the Dera Gházi Khán district. The case of the boundary between the Multán and Muzaffargarh districts was also similar. Most of the villages had fixed boundaries, but the area in the bed of the river had been left unmeasured, and at the settlement of each district the area as far as the river had been measured as belonging to that district. Seven villages, however, had the ever changing deep stream boundary modified by the rule of avulsion or (*chakkars*). The question of having a fixed boundary for these villages was taken up on both sides, and after some difficulty the majority of landowners in all the villages but one agreed to have a fixed boundary and referred the determination of the boundary to arbitration. The boundary thus arrived at was put down in the revenue records as the fixed boundary. The boundary in the remaining case was fixed under the Riverain Boundaries Act, Punjab, I of 1899. Proceedings were also undertaken under the Act in the other cases where the rule of deep-stream had governed the boundary so far, and the boundary fixed by consent of parties or by the award of arbitrators was declared to be the permanent boundary.

The boundary with the Baháwalpur State lay on the Chenáb river and was throughout governed by the modified deep-stream rule. The deep-stream had to be determined every year and numerous petty, and sometimes very serious and complicated, disputes arose from time to time in respect of alluvial land, avulsed land and *mahaz* lines, (lines projecting towards the river), involving the waste of much time and labour. Following the course adopted in laying down a fixed boundary between Dera Gházi Khan and Baháwalpur, I was directed in Settlement Commissioner's letter No. 197, dated the 29th January 1901, with reference to paragraph 7 of Revenue Secretary to Punjab Government's letter No. 121, dated 2nd November 1900, to arrange in communication with the Baháwalpur authorities for determining a fixed boundary between Baháwalpur and Muzaffargarh on the principle that the boundary of that year according to previous custom should be accepted as the permanent boundary for purposes of jurisdiction and that where the river flowed between the two States the existing river bed should be equally divided between them. In order to have a complete map of the whole boundary and all points in dispute, the squares laid down in the boundary villages were taken down to the river and across it to the Baháwalpur villages. The whole riverain tract was measured up jointly by the officials of the two sides and from the filed maps (on 40 *karams*=1 inch scale) of the villages measured up, a collective index map on the 4 inches to a mile scale was prepared. This map which showed the deep-stream of 1900-01, formed the basis of our decision. The boundaries of *chakkars* (avulsed land) which had been previously settled from time to time were first overhauled and agreed to after much haggling and discussion, but it was in the drawing of the *chakkars* lines (i.e., projecting the boundary lines towards the river and deter-

CHAP I, B

History

Fixed
boundary with
Dera Gházi
Khán, Multán
and Baháwal-
pur

CHAP I. B.

History

Fixed
boundary with
Dera Ghazi
Khan, Multan
and Bahawal-
pur

mining the area to be divided) that the chief disputes arose. After much trouble however all the disputes were amicably settled and a fixed boundary was agreed upon with the Bahawalpur State with the exception of a village Betwaghwar at the extreme south in respect of which the Bahawalpur authorities wished to press a claim which they had made originally against the Dera Ghazi Khan district. The boundary agreed upon was accepted by the Punjab Government in their letter No 112, dated 3rd March 1903 and the disputed case about Betwaghwar between Muzaffargarh Dera Ghazi Khan and Bahawalpur was finally decided by the Punjab Government in their letter No. 591 dated 29th May 1903 the boundary proposed by me being accepted. The whole boundary between the two States has now been fixed. The zamindars were consulted in the settlement of the boundary and the landowners in the opposite villages have agreed in each case to the boundary decided upon. The boundary of the two States forms the boundary of proprietary rights. The question of proprietary rights in land transferred by the boundary settlement arose only in one case (viz., that of Kachilal) where a large area in proprietary possession of the owners of Kachilal at last settlement went over to the Bahawalpur State. The dispute was settled on a promise of the Maharaja to have a grant of proprietary rights sanctioned by the State to the persons recorded as owner of the land in our settlement papers. The fixed boundary has been marked on the ground as far as possible and steps have been taken to erect permanent marks to facilitate the laying down of the boundary which is now under the river whenever the land is alluviated. This settlement of the boundary has put an end to an immense amount of work in the way of boundary disputes which often resulted in serious quarrels between the landowners on opposite sides."

Beyond these changes in the limits of the district, there have been no events of interest other than those connected with ordinary district administration.

The only political colonists, who were introduced during British rule, were the Multani Pathans who returned and partly recovered the lands from which they had been expelled in 1818 A.D. by the Sikhs.

List of
Deputy Commis-
sioners

The following is a list of the Deputy Commissioners who have administered the district since annexation —

Years	Names	From	To
1849	Mr Wedderburn	—	—
	Mr J H Frisep	—	—
	Mrs James	—	—
1857	Mrs. Farrington	—	—
	Capt. Voyle	—	—
	Mrs. McCall	—	—
	Mrs. Tighe	—	—
	Mr. Frisep	—	—

MUZAFFARGARH DISTRICT.]

CHAP. I, B

History.

List of
Deputy Com
missioners

Years	Names.	From	To
1858	Mr Henderson ..		
1859	Capt Bristow .		..
	Capt Maxwell		
1860	Lieut Tighe .		
1861	Capt J S Tighe	1st January 1861	31st July 1861
	Capt T F Forster	1st August 1861	31st October 1861
1862	Capt J S Tighe . .	1st November 1861	31st July 1862
1862 65	Capt H J Hawes	1st August 1862	24th October 1865
	Mr R G Melvill .	25th October 1865 ...	24th December 1865
1866	Major H J Hawes ..	25th December 1865	6th April 1866
	Capt R G Melvill	9th April 1866	16th December 1866
1867 68	Major H J Hawes . . .	17th December 1866 . .	2nd May 1866
	Capt Armstrong . ..	3rd May 1868 .	14th June 1868
1869	Capt J Fendall ...	15th June 1868 .	30th April 1869
	Mr G E Wakefield	1st May 1869	31st October 1869
1870	Capt J Fendall .	1st November 1869 ..	28th July 1870
	Mr M Macauliffe ..	29th July 1870 .	7th September 1870
1871	Capt J Fendall . . .	6th September 1870 ..	27th May 1871
	Capt. F J Miller .	28th May 1871 .	9th June 1871
1872	Mr F D Bullock ..	10th June 1871	9th February 1872
	Lieut F J Miller	10th February 1872	22nd March 1872
1873 75	Mr J D Tremlett	23rd March 1872 .	10th August 1875
1875	Mr F E Moore .	17th August 1875 .	5th November 1875
1876	Mr J D Tremlett	6th November 1875	3rd June 1876
	Mr D B Sinclair	4th June 1876	3rd July 1876
1877	Mr J D Tremlett	4th July 1876	8th March 1877
1878	Major F D Harrington	8th March 1877	8th December 1878
1879	Mr M Macauliffe	9th December 1878 ...	9th May 1879
	Mr Edward O'Brien	10th May 1879	29th October 1879
1880	Mr M Macauliffe	27th October 1879	7th March 1880
	Mr Edward O'Brien	8th March 1880	31st May 1881
	Mr C F Glaston ...	2nd May 1881	17th July 1881
	Mr H W S	18th July 1881	26th November 1881

CHAP I. B.

History

List of
Deputy Com-
missioners.

Years.	Names.	From	To
	Mr Edward O'Brien	25th November 1851 ...	31st May 1852.
1852	Mr G. R. Gladstone	1st June 1852 ...	11th June 1853.
1853	Mr R. Macomachie... ..	12th June 1853 ...	29th July 1853.
	Mr G. E. Gladstone	29th July 1853 ...	26th October 1853.
	Mr A. H. Benton	17th October 1853 ...	10th November 1854.
1854	J. C. Brown, Esquire	11th November 1854 ...	4th June 1856
1856	H. Meredith, Esquire	24th June 1856 ...	15th August 1856
	T. C. Brown, Esquire	18th August 1856 ...	17th February 1857
1857	H. W. Steel, Esquire	16th February 1857 ...	24th April 1858.
1858	Sardar Gurdial Singh, Man ...	27th April 1858 ...	22nd June 1858.
	H. W. Steel, Esquire	23rd June 1858 ...	19th April 1859
1859	Sardar Gurdial Singh	20th April 1859 ...	5th March 1859
1859	Captain F. E. Bradshaw	6th March 1859 ...	24th April 1859.
	C. M. Dallas	25th April 1859 ...	6th November 1859.
	" G. F. Egerton	7th November 1859 ...	20th November 1859
	" C. M. Dallas	21st November 1859 ...	12th August 1859.
1859	Diwan Narindra Nath	14th August 1859 ...	14th October 1859.
	Captain C. M. Dallas	14th October 1859 ...	16th July 1859
1859	R. Love, Esquire	19th July 1859 ...	10th August 1859.
	Captain C. M. Dallas	20th August 1859 ...	25th February 1859
1859	G. L. Dundas, Esquire	20th February 1859 ...	2nd April 1859
	Captain F. E. Bradshaw	2nd April 1859 ...	24th March 1857
1857	R. Love, Esquire	25th March 1857 ...	19th August 1857
	A. J. W. Kitchin, Esquire	20th August 1857 ...	14th October 1857
	Maulvi Inam Ali	15th October 1857 ...	21st October 1857
1857	E. A. Kirkcaldy, Esquire	22nd October 1857 ...	2nd January 1857
1857	Maulvi Inam Ali	2nd January 1857 ...	12th October 1857
	Captain H. S. Fox-Strangways ...	12th October 1857 ...	1st May 1857
1857	Sardar Asghar Ali	1st May 1857 ...	17th June 1857
	Capt. H. S. Fox-Strangways ...	17th June 1857 ...	6th October 1857
	A. J. W. Kitchin, Esquire	6th October 1857 ...	27th October 1857
	Sardar Asghar Ali	27th October 1857 ...	2nd February 1857
1857	A. L. Dawson, Esquire	2nd February 1857 ...	2nd October 1857

CHAP I, B
History.List of
Deputy Com-
missioners

Years.	Names.	From	To
	Sheikh Asghar Ali	2nd October 1903	31st October 1905
1905	R T Clarke ...	1st November 1905	13th August 1907
1907	N H Prenter .	14th August 1907	21st October 1907
1908	R T Clarke	22nd October 1907 ..	16th February 1908
	J M Dunnett	17th February 1908	20th October 1908

There are no places of archæological interest in the district.

Archæologic-
al remains.

Section C.—Population.

Table 6 of Part B gives statistics of density of population. For the whole district collectively the more important figures are noted below.—

Density.

			1881	1891	1901.
Density of population per square mile of	Total area	Total population	90	111	119
		Rural population	93	108	115
	Cultivated area	Total population	545	552	557
		Rural population	527	535	591
Number of persons per occupied house	Villages		54	56	52
	Towns		51	46	51
Percentage of total population which lives in villages	Persons				93.9
	Males				93.5
	Females				96.8
Average population per village					561
Ditto ditto and town					576
Number of village per 100 square miles					
Average distance from village to village in miles					

Owing to the peculiar constitution of what most are ponds in Muzaffargarh with the "village community", the "villages" are for the most part greater or less number of plots of land surround the men who have sunk these wells and brought under cultivation, have often little real care of other wells within the village boundary.

CHAP. I. C. whole village community being collected in the common homestead, many of the cultivators reside permanently at their wells, so that instead of one defined *desai* (village site) the population occupies a series of detached hamlets, scattered over the face of the country. It must, however, be understood that these hamlets are not the 'villages' of the census returns. The latter includes an aggregation of hamlets together forming a fiscal village. The village unit, in fact, of the Census returns is the fiscal, not the actual village. It will be noticed that the increase in population has resulted in an increase of density with reference to the total area, but the increase of cultivation has more than relieved the tension. The population is mainly rural. The average size of a family both in towns and villages is 5 persons including children.

Distribution by tahsil. The distribution of population by *tahsil* is shown in the following table —

Tahsil.	TOTAL POPULATION			Density per square mile of total area.
	Total.	Males.	Females.	
Muzaffargarh	174,870	95,173	79,795	107
Alipur	120,695	70,690	50,015	142
Sinawan	100,081	54,215	45,730	77

Distribution of population. The most thinly populated tract in the district is the Thal which is included mostly in the Sinawan *tahsil*. Next in density of population comes the riverain tract of which the Alipur *tahsil* has the largest share. The most thickly populated is the central canal irrigated tract and the greater part of this falls in the Muzaffargarh *tahsil*.

Towns. There is no town in the district with a population of over 5,000 souls. The number of villages and towns possessing from 2,000 to 5,000 inhabitants is only 26 in the whole district. The population of the towns is given below —

Tahsil.	Town.	Population.	
		Total.	Males.
Muzaffargarh	Muzaffargarh	4,135	2,147
Do.	Khanpur	3,731	1,971
Alipur	Alipur	2,749	1,400
Do.	Khanpur	2,277	1,192

The town population is a mixed one, more than half of the inhabitants being Hindus representing trading classes. The richer Hindus, even when they live upon land, prefer residing inside towns. The Mussalman population of towns consists largely of artisans.

CHAP I, C
Population

There are 407 villages altogether in the district. The villages, as has been explained, are nothing more than groups of wells and lands attached to them. Cultivation in every part of the district depends more or less on wells, and since the working of wells needs constant attendance, every well has a little hamlet of its own. Some of these *ābādīs* are larger than the others, and where a number of wells lie close to one another and there are advantages of communication, or where there is some place of religious sanctity, the hamlet becomes a strong one and grows sometimes into a large homestead. In this way the largest *ābādī* in a village is sometimes known by the name of the village, but oftener than not, none of the *ābādīs* in the village area corresponds to it. The tendency of the insecure times of old when people preferred living together in enclosed or fortified places has been reversed in consequence of the security of life and property.

Villages.

The small well *ābādī* consists usually of a few huts for the tenants or cultivating landlords and a shed or two to accommodate the cattle. It is built as close to the well as possible. The next larger hamlets, where a whole family of proprietors lives on a well is made of houses built together anyhow with the door of each house facing open ground. The still larger *ābādīs* where several families live together with a few artisans are arranged so that there is a lane or street running through the centre and a few lanes by way of reaches to the houses built in the interior. The arrangement of houses in the larger villages or towns is more systematic, and there are regular streets and lanes. The shops are always built in the central street and the dwelling houses do not usually open into the main street. The artisans usually live at one end or on the skirts of the village. Owing to excessive heat, the main street of a town is often roofed. At Muzaffargarh or other towns which are being extended, the streets are too broad to be roofed, but in the old towns of the Alipur tahsil, for instance, the style of comparatively narrow streets still exists.

Grouping
of houses

The total population registered at the last four censuses is compared below :—

Growth of
population

Census	Total	Male	Female
1881	228,162	113,437	114,725
1891	252,725	126,916	125,809
1901	281,000	139,511	141,489
1911	317,000	157,507	159,493

CHAP I. C

Population

Growth of
Population.

The total population has increased steadily since 1868. The increase ascertained at the census of 1881 and 1891 was 13.5 and 12.5 per cent respectively. This rate was not maintained in the following decade when the increase was only 6.4 per cent., but it is quite likely that some of the improvement shown in 1881 and 1891 may have been due to improvements in the method of enumeration at the census, and some of it to a large influx of immigrants from other districts. The district is not subject to famines and has not had any violent visitations of epidemics. There has, therefore, been nothing particular to retard the growth of population. The female population has kept pace with the growing male population. According to the figures of the last census the growth of population had, during the preceding decade, been general except in the Thal proper where successive years of drought and a rigid fixed assessment had induced the graziers to drive their cattle to other parts of the district, and well-owners to abandon their wells and to work as tenants in other circles.

Migration.

The statistics of migration are given in tables 8 and 9 of Part B. The following table which gives the more important figures will show that the number of immigrants to the district largely exceeds that of the emigrants. The immigrants are mostly of the tenant class and are attracted to this district owing to the extensive river front and the facilities of canal irrigation in the interior of the district —

	Persons.	Males.	Females.
IMMIGRANTS.			
1. From within the Punjab and North West Frontier Province	25,470	20,259	15,211
2. From the rest of India	2,093	696	1,397
3. From the rest of Asia	253	791	163
4. From the other countries	—	1	1
Total immigrants	27,816	21,747	16,772
EMIGRANTS.			
1. To within the Punjab and North West Frontier Province	18,250	9,421	8,829
2. To the rest of India	8	26	21
Total emigrants	18,258	9,447	8,850
Excess of immigrants over emigrants	9,558	12,300	7,922

The Indians from outside Punjab enumerated in the district were mostly Bazaris (Hindus) from Bikaner etc. who visit the District in small numbers almost every year in search of employment travelling up through Balawalpur. In years of drought and famine the batches are very large. Considerable parties of Powindahs from across the North West Frontier come to

the district every year, partly for grazing their camels in the Thal and partly for manual labour. They usually build mud walls or sell sundry articles of merchandise and start back for their homes at the end of winter. These Powindahs constitute the bulk of non-Indians—Asiatics enumerated in the district. The Europeans included in the population are the district officers.

CHAP I, C
Population
Migration

The district to which the immigrants from the Punjab and the North-West Frontier Province belong are given below :—

District, State or Province	Total Immigration	Number of males in 1,000 immigrants
Jhelum	1,423	610
Jhang	4,577	573
Multán	8,621	532
Dera Gházi Khan	8,227	576
Dera Ismail Khan	4,197	559
Baháwalpur	3,507	524
Other Districts and States in the Punjab and North West Frontier	4,647	635

It will be noticed that the adjoining districts of Multán and Dera Gházi Khan are drawn largely upon, and that the Dera Ismail Khan and Jhang districts and also the Bahawalpur State supply a considerable number of residents to the district. The interchange of population with adjoining districts is a natural process, but here the influx of population is much larger than emigration as the next following table will show. Multán having originally been the seat of Government, close connection between the population of the two districts has existed for a long time, and persons born in that district have found it convenient to colonize the waste land in the Muzaffargarh district. Similarly the Dera Gházi Khan and Baháwalpur people have for a considerable time found it profitable to take up cultivation in this district. The connection of this district with Dera Ismail Khan is through Multán Patháns who reside in Dera Ismail Khan but own land and possess jágirs in this district. In years of drought people travel down from the Jhelum district and settle down as tenants particularly on riverain lands. The Census Report does not show any such immigrant from the Multán district, but there are large numbers of men belonging to the Multán district, known by

CHAP. I. C. the term Balhoras who have settled down as tenants along the Indus. The following table gives the figures of emigration from the district —

Migration.

District, State or Province.	Male.	Female.
Jhelum	21	10
Mianwali	503	518
Jhang	821	289
Multan	4,574	3,518
Dera Ghazi Khan	2,783	1,820
Dera Ismail Khan	38	18
Rahwalpur	870	628
Other Districts and States in the Punjab and North West Frontier	712	357

The only noticeable figures are those of the exodus to Multan and Dera Ghazi Khan which is due to close connection with the adjoining districts.

Age.

Figures relating to age are given in table 10 of Part B. The distribution of population into different stages of age is noted below for both sexes —

Age period.	OUT OF EVERY 10,000 OF TOTAL POPULATION.		
	Males	Females	Total
0—5 years	777	720	1,497
5—10 "	802	713	1,515
10—15 "	633	477	1,110
15—20 "	672	311	983
20—25 "	460	390	850
25—30 "	479	427	906
30—35 "	403	303	706
35—40 "	254	220	474
40—45 "	308	254	562
45—50 "	143	123	266
50—55 "	214	173	387
55—60 "	82	67	149
60 and over	224	214	438

Children under 10 years of age represent 30 per cent. of the population, while the percentage of persons living after the age of 60 is only 5. The people are not particularly short lived, and several persons live up to the age of 80. A case has been known of an old peasant residing in the Thal after the Census of 1901 who was said to be considerably over 100 years of age. He estimated his age at 120, but according to the dates of events which he could allude to, he could not have been much under 110 years. The old man was quite hale and hearty, and though somewhat bent down, could walk about with ease and drive the bullocks round the Persian-wheel of his well.

CHAP. I, C
Population
Age.

In Municipal towns births and deaths are registered by the Municipal staff. In the villages, however, the village chowkidar is made responsible for taking notes in books, regularly kept for this purpose, of all births and deaths occurring within his charge. The entries are checked by the supervising officers of Revenue, Police and Sanitation Departments, and the chowkidar brings his book to the police station once a week to report the statistics registered since his last visit, which are transferred to the regular registers maintained for the purpose.

Vital statistics, system of registration.

The system is obviously the best practicable, and has been considerably improved of late. But it is far from perfect yet, and it is difficult to say that no births or deaths escape registration or that the causes of death reported are always the correct ones.

According to the latest figures available, the birth-rate per *mill* of population is.—Males, 21·6, females, 19·0, both sexes, 40·6. The births in this district are, therefore, a little above the provincial average of 39·3. The number of males born is always somewhat in excess of the females. The average death-rate, on the other hand, is 27·5 against the provincial average of 32·5 per *mill*. The death-rate among males is 27·0 whilst that amongst females is 29·4. On the whole, the district is a progressive one with respect to population compared with the provincial averages, but comparatively the smaller birth-rate and the larger death-rate among the females is a noticeable feature of the district, which leads to paucity of the female sex, and consequently to the necessity of paying large prices for imported wives.

Birth and death rate

Cholera breaks out very seldom, and the deaths from this cause are not at all considerable. Small-pox proves more fatal in some years. In 1902 it carried away as many as 762 persons. Fever is, however, the most destructive ailment in the district, and accounts for 8,000 to 15,000 deaths a year. The excessive moisture caused by inundation in the rivers and by inundation canals in the greater part of the district gives rise to malaria.

Diseases

Pneumonia and bronchitis are common in winter and a man is often reported to have died from fever when the

CHAP. I. C. cause of his death really was pneumonia. The following extract from the old Gazetteer gives a correct description of the fatal diseases in the district —

"The diseases most prevalent in the district are malarial fevers, skin and eye diseases enlarged spleens, bronchitis pneumonia and ulcers. The fevers intermittent and remittent prevail from September to the middle of December the worst month being generally October during which month very few escape one or more attacks of either one or the other form of it they are not severe in their nature but when once attacked by either, repeated relapses are frequent; this in the end leads to sequelæ in the shape of dysentery bronchitis pneumonia and enormous spleens thus often causing death indirectly. Skin and eye diseases prevail throughout the hot season; they are due to heat and the careless and dirty habits of the people. Next to fevers, these are the most common diseases of the district. Bronchitis and pneumonia prevail from November to April they are very severe and fatal, and, I believe, are more frequent in this district than in any other in the Punjab. The causes appear to be the great range of temperature during the cold months the want of proper clothing, and the generally impaired state of the constitution of the people from previous repeated attacks of fever. I believe that a very great proportion of the deaths during the cold months is due to these two diseases, though fever is generally stated to be the cause. Ulcers are very common throughout the year; they are usually very large and sloughing and difficult to cure and often originate from a very trivial cause such as prick, scratch, pimple, or sting of an insect; people with enlarged spleens being particularly liable to them. Enormous spleens the sequel to repeated attacks of ague are met with everywhere especially amidst the hinds and poorer classes. Eventually this disease is indirectly the cause of much mortality in the district. Dysentery and diarrhoea are not common and cholera is almost unknown. Small-pox is occasionally very prevalent during the spring and measles more so. Stone and goitre are often met with Europeans as a rule enjoy very good health in the district.

Plague

The district has so far escaped the ravages of plague. Imported cases of plague have occurred from time to time in different parts of the district. But so far there have not been many dangerous cases nor has there been a regular outbreak within the district.

Measures
taken to pre-
vent fevers,
&c.

No special measures have been taken to keep off plague, and it is not possible under the circumstances of the district to do much by way of eradicating malaria. The depressions adjoining towns caused by the digging of earth for building purposes, etc., are filled up as far as possible in order to prevent the formation of cess-pools in the vicinity of the towns.

Infant mor-
tality

Female infanticide is unknown in this district. Indeed owing to paucity of females, a girl is looked upon as valuable property. The death rate of infants under one year of age is however larger here than the provincial averages the figures of 1901 and 1902 being (infant) 32 and 31 per cent. for the district against the provincial average of 24 and 24 per cent. respectively. More male infants die than female infants. This is

only natural with reference to the large number of males born. CHAP. I, C.
 The causes of the high infant mortality apparently are in- Population
 sufficient clothing in winter and rapid variations of temperature
 in the autumn

The ceremonies observed by the majority of the Muhamma- Birth cere-
 dan population are described below. monies

No particular rites are observed on the birth of a girl. Muhamma-
 When a boy is born, a knife is buried upright in the ground near dan ceremon-
 the head of the mat on which the mother lies (women are delivered ies
 lying on a mat on the ground, never on a bed). The knife is
 to keep away *jins*. The village *mullán* is sent for, and in the
 child's right ear repeats the call to prayer, and in the left *Allahu*
akbar. Alms and food are distributed. Before the child is allowed
 to suck, a small quantity of sugar is placed in its mouth by a person
 of the family who is of well-known good character and disposition.
 Biloches squeeze the liquor from asses' dung into the child's mouth,
 which is supposed to make it firm in battle. This administration is
 called *ghutti*. On the first, or at latest on the third day after birth,
 the child is named, after consultation with the *pu* and *mullán*.
 Between the seventh and twenty-first, one or two goats are killed.
 The head, feet, entrails and bones are packed into the skin and
 buried. The flesh is cooked and divided among relations and
 the poor. The name of this ceremony is *akíka*.

The next ceremony in a child's life is the solemn cutting Hair cutti.
 of its hair. A child's first hair is called *jhand*, and the act
 of cutting the hair off is *jhand laháwan*. Every child has its
jhand cut off at the door of the village mosque. This is called
vadian di jhand laháwan, "to cut off the hair according to
 ancestral custom." This ceremony is an occasion for a gather-
 ing of friends, and for a feast. But, before the child was
 born, the parents have made vows to more than one saint
 to cut off the child's hair at his shrine. Successive growths
 of the child's hair are accordingly cut off at the shrine of
 each saint to whom the parents have vowed. This total cut-
 ting of the hair is called *manaut di jhand laháwan*.

From three months to ten years boys are circumcised Circumcision
 No particular age is fixed, but it is thought well to get the
 ceremony over soon, because boys are less liable to attacks of
jins after it has been performed. Among the rich, much money
 is spent, and the rite is performed with as much display as
 a marriage. It is called the small marriage. Taking a wife
 is the big marriage. The operator is always a *Purbáin*, a caste
 who live by this industry. They are so named because the
 Prophet gave his coat, *jamaán*, to Shakh Nur, one of their
 ancestors, as a reward for circumcising a convert after a barber
 had refused. Since then this service is not performed by
 barbers. The local name for circumcision is *khila*, said to be
 derived from *khila* which means purifying, in Arabic.

CHAP I C

Population.

Hindu cere-
monies.

At the birth of a child among the Hindus the Bráhmaṇ is summoned or referred to and a name is given to the child with his advice. The Bráhmaṇ is paid, and if the baby is a boy alms are distributed. A knife, sickle or other iron instrument is placed under the head of the mat on which the woman is delivered. This is done to keep off evil spirits. A pitcher is filled with water and kept in the room with a knife or piece of iron in it. The woman may not drink water except from the pitcher.

When the new born is a boy a *thali* bronze plate is held up and struck with the hand or some wooden stick and sounded like a gong, in order, it is supposed, to remove the child's fear of sounds, and make him plucky. The child is bathed directly after birth, and is bathed regularly every day. *Ghutti* consisting usually of *gur* (sugar) and *sáunf* (aniseed) is administered to the baby before he is allowed to suck for the first time. The object is to clear up his inside. The woman bathes on the fourth day and removes to a charpoy, the knife etc., being still kept under her pillow. On the sixth evening after birth, a *bandi* (account book) is kept near the baby's head with a pen and inkpot, and a bow and arrow, and also a sword if possible are kept handy to enable the goddess of fortune (*Bidmáti*) to write down the new born's fortune at night. The name, date and time of birth are noted on the account book (*bandi*) the next day. This ceremony is called *sathli* and is usually performed in presence of the brotherhood who are either fed or presented with dates and sugar. The woman bathes again on the 7th day and a third time on the 13th day when the confinement is over, and she can go out without taking any precautions against evil influences. The baby is kept wrapped in a loose piece of cloth until the 13th or 27th day when he is clothed in a *kurti* (jacket). Some boiled wheat (*ghungurá*) is distributed at the time. For thirteen days the family are supposed to be in a state of impurity (*sulak*) and do not eat and drink with others.

Other gen-
eral birth
customs.

The following is an extract from the old Gazetteer —

The Deputy Commissioner writes — There is one peculiar custom which I am told is almost universal of moulding the heads of new born children by means of an earthenware cup, so as to give them a broad open forehead. This custom prevails I believe in Afghanistan and Multán, but is certainly unknown in the Punjab proper. A Civil Surgeon assures me it is very efficacious and does not appear to injure the brain though it certainly does produce the round bullet head so common in European males with a meagre intellectual development."

It is considered the first duty of a mother to shape the head of her child. In addition to pressing the forehead with an earthen cup the mother keeps pressing it with the palm of her hand whenever she is suckling the baby. If the head is not shaped well in this manner the child is called *muli dásara* (having 2½ heads) or *sásara* (having seven heads). It is considered a mark of beauty

that there should be a pit in the chin. This is made artificially by frequently pressing the centre of the chin of a baby with one end of a *surmachu*. An eagle nose is considered very beautiful, the nose of the infants is accordingly pulled and moulded.

CAHP. I, C.

Population

Other general
birth customs.

The mother is also expected to shape the limbs and body of the infant. This is done by a process called *bandhna* or *baddhan*, a sheet of cloth is wrapped round the infant, so that his arms should be stretched alongside of his body and his legs straight; a strip of cloth is then tied round the extremities somewhat like the figure of 8 with a knot in the middle. The head is kept erect. This practice is supposed to keep the body in shape.

The number of males and females in every 10,000 of both sexes is shown below.—

			Males	Females
1881	All religions	{	5,449	4,551
1891			5,430	4,570
1901			5,428	4,572
1901	Hindus	..	5,470	4,530
	Muhammadans	.	5,423	4,577

The proportion of males is larger than that of females which is the natural consequence of the large birth-rate and smaller death-rate of the male sex already noticed. The comparatively small death-rate of the males is probably due to the active life which gives them more exercise in the open air than the females. The ratio is about the same among Hindus and Muhammadans, and has not varied at the last three censuses.

The proportion of children under five years is, however, somewhat larger among the Hindus than among the Muhammadans, due obviously to the greater care taken by the Hindus of their female children. The table below shows the number of females to every 1,000 males under five years of age.—

Year of life	All religions	Hindus	Muhammadans
Infants	951	1,032	951
1 to 2	1,008	1,008	1,045
2 " 3	883	904	884
3 " 4	111	1,007	111
4 " 5	92	941	927
1 to 5	947	941	941

CHAP. I. C.

Population.

Statistics of
civil condi-
tion.

Table 10 shows the number of single, married and widowed persons by religions, at different ages. The totals are given below —

	TOTAL.			HINDUS.			MUHAMMADANS.		
	Single.	Married.	Widowed.	Single.	Married.	Widowed.	Single.	Married.	Widowed.
Persons...	202,128	107,108	23,302	24,402	21,230	6,470	170,996	144,512	23,020
Males...	124,544	82,400	18,237	15,528	10,628	2,097	107,922	70,901	11,040
Females...	78,584	84,708	23,102	8,824	10,452	4,373	62,074	72,651	11,840

Both among Hindus and Muhammadans the number of unmarried males is much larger than that of married men. On the other hand, the unmarried females number nearly half of married and widowed ones. The majority of the unmarried females are under 15 years among Hindus and under 20 among Muhammadans. With solitary exceptions every girl gets married sooner or later. But there are several men who cannot afford to get married and have to lead a bachelor life to the end.

Marriage
ceremonies.

Betrothal.

Betrothal is a contract generally between the parents or guardians of the boy and the girl. The perpetual tutelage of women is strongly asserted in this district and so at no age can a woman enter into a contract regarding her own marriage. A grown up male, however, does sometimes enter into the contract personally, if he has no guardians or relations who can act for him. Among the Musalmáns if a contract of betrothal be annulled at the request of the girl's guardians they must return the clothes and ornaments presented to the girl at the time of betrothal, and also pay up any other expenses which the boy's side may have incurred at the time of the betrothal. If, on the contrary the boy's guardians move to have the contract set aside they cannot recover the clothes, etc., presented to the girl but are not liable for any damages. Cases of breach of contract of marriage are thus treated from a purely business point of view. The boy's side spend money on the ceremony and are entitled to recover it if the other side fail to abide by the contract. On the other hand the girl's side spend no money on the ceremony and can claim none. It is a very fair commercial transaction that the girl's parents will refuse to return the presents made to the girl when they do not refuse to give her away in accordance with the contract. Among the Hindus no money is spent on the betrothal ceremony.

except in cases of marriage on payment of money, where the money paid must be refunded by the girl's guardians, if they refuse to abide by the contract and the boy's side are not entitled to recover the money if they refuse to do so. In cases of *wattá sattá* (exchange) marriage, the annulment of one betrothal annuls all other contracts dependent on it. The custom of accepting consideration for the gift of a girl prevails very largely in this district. Among the Kírárs it is the general rule either to take money or to take a girl into the family in return for a girl given into another family. Cases of Dharm Nata, where no consideration is accepted, are confined to the more prosperous classes. Among the Musalmáns, cases of acceptance of cash are rare, but among the poorer classes the girl's guardians, no doubt, consider that by making a gift of a girl they lay the other side under a deep obligation and generally expect some sort of recognition thereof either in the form of a counter betrothal (in exchange) or direct benefit in some other way.

With slight differences the formalities observed among the Musalmáns are these.—

The boy's father or guardian sends some relative or friend to the girl's father or guardian to get his consent. The boy's father and relatives then go to the house of the girl and take a suit of clothes and some ornaments (if possible) for the girl, with some sweets (sometimes dried fruit as well). They are met by the father and relatives of the girl. The clothes and ornaments are made over to the girl who wears them. Some of the sweets are distributed and a formal blessing (*dua lher*) is prayed. In token of acceptance of the request the girl's father or guardian gives a *lungí, reta* (red piece of cloth), *pachiera* or ring for the boy and some of the sweets are returned. These sweets are distributed by the boy's relatives when they get back to the boy's house. The betrothal is then complete. Among the Jats the boy accompanies the party to the girl's house.

The contract is revocable any time before the *nīlāh* (marriage). A contract of betrothal can be revoked without any objection or liability for damages so long as the formal visit to the girl's house has not been made and the clothes and ornaments have not been given to the girl. After this formality, if the boy's side refuse to abide by the contract, they lose the clothes and ornaments presented to the girl, but are not liable to pay any damages. But if the girl's side revoke the contract, they must return the clothes and ornaments received by the girl and also pay such expenses as may have been incurred by the boy's side on the betrothal ceremonies, or such damages as may be deemed necessary in consequence of disgrace suffered by them.

A note on the formalities of betrothal among the Jats is given in the next chapter.

CHAP. I. C.

Population.

Betrothal.

within the same tribe as to the articles taken to the girl's house and those given by the girl's parents for the boy. In some cases the boy's friends distribute sweets at the girl's house on the first informal request being accepted. In others the girl's parents give sweets to the messengers. No scale is fixed as to the value of the articles to be given by each side. The essential parts of the ceremony are the formal visits by relations and friends of the boy to the girl's house with a suit of clothes and some ornaments which are made over to the girl, the gift of a piece of cloth or ring by the girl's parents to the boy and the formal prayer of blessing (*dus ikar*).

There are three classes of betrothal among the Hindús —

- (1) the *dharm* betrothal, where no consideration is taken in return for the gift of a girl,
- (2) *walid salid*, where a girl is promised in return for a girl promised to be married into the family, and
- (3) on payment of money (*taluké*) where a cash payment is made in return for the gift of a girl.

In each case the first preliminary is a request for betrothal by the father or guardian of the boy to the father or guardian of the girl. When the father or guardian of the girl gives his consent and when it has been settled under which of the above mentioned classes the contract will fall, the following further formalities are observed

CLASS I — *Dharm* betrothal

A number of relatives of the boy go to the house of the girl (taking nothing with them). The girl's father or guardian meets them with his relatives and gives them some *gur*, fruit (fresh or dried) or dates, and the *Bráhmán*, if present, does *Ganeś Stápan* (worships the God *Ganeś*) and reads *Gotráchár*. The *gur* and fruits are taken by the boy's relatives to the boy's house and distributed there. (In Tahsil Sinawau it is also customary to give from 1 Re. to Rs. 7 to the boy's relatives along with *gur* or fruits. In some cases the relatives are not collected at the occasion and no *gur* or fruits are given by the girl's guardian. Such cases are, however, rare.)

CLASS II — *Walid Salid*

There are three kinds of *Walid Salid*

- (a) *Amho Samhand*, where each party betroths his girl to a boy in the other party's family
- (b) *Trebhany*, where three betrothals are made in connection with one another
- (c) *Okobhany*, where four betrothals are made in connection with one another

In this class of betrothal (*i.e.*, *Walid Salid*) all the parties concerned meet at one place by appointment and enter into the contract of giving the girls one to the other after which each girl's guardian gives *gur* or fruits to the guardian of the boy to whom his girl is betrothed.

The Bráhmaṇ, if present, does the *Ganesh Sthapan* and reads *CHAP. I, C.*
Gotráchár. The *gur* or fruits are taken home and distributed *Population-*

CLASS III—On payment of money (*takkē*).

Betrothal

The first thing done is to settle the amount of money which has to be paid. Some people consider it objectionable to give publicity to the payment of money, others do not mind it. In the first case the formalities observed in case of the *Dharm* betrothal are gone through and no mention is made in the brotherhood of the payment of money. In some cases where the parties have not enough mutual confidence, mention is made of the payment in the assemblage. Where publicity of the payment is not considered objectionable, the guardian of the boy goes to the house of the girl with a few relations and trustworthy friends of his own. The girl's guardian names the amount which is generally paid in two instalments, (1) at the time of betrothal and (2) at the time of marriage to meet the expenses. The first instalment is paid at the time and *gur* and fruits are given by the daughter's guardian to the boy's father and relatives. *Gotráchár* is read by the *Bráhmaṇ*.

After the above formalities a betrothal is considered complete and binding. A betrothal cannot be revoked after it has been completed in the above manner unless the conditions on which the contract is made (in Classes II and III) are not fulfilled.

Among the Musalmáns a marriage is allowed with any relation outside the limits of consanguinity prohibited by Mubámmadan Law, and, as a rule, it is considered preferable to marry within one's own tribe and much more within one's own clan. There are several instances of marriage between members of different tribes, but such connections are looked upon with disfavour and are not made except for some necessity. It is very common for a man to give his daughter in marriage to his brother's or sister's son. This practice is a safeguard against the property passing out of the family. Among the Hindús, however, a person cannot marry within his own *at* (clan), so that a man cannot marry a woman who is an agnate of his, nor, on the other hand, can a woman marry an agnate of her father. Any relation of a man through his sister, mother, wife or daughter must therefore belong to a different clan. A man is not supposed to marry outside his tribe or caste, but cases are not uncommon where men of higher caste have married women of lower caste. The practice is very common among the *Kirít* (*Ator*) to marry *at* women from *Máwer* (who are *Súdr*) and are actually purchased for money. The practice has not come into vogue of late owing to a restriction of price at *at*. There is no restriction as to the age at which a marriage can be considered valid.

Restriction
as to mar-
riage

CHAP I C.

Population.

Wedding ceremonies.

The only binding ceremony which completes the marriage among the Musalmáns is the *nikdh* performed with all the formalities of Muhamáadan Law. The chief formalities are the asking of the consent of parties (*tydb labúl*) before two witnesses and the fixing of the dower. The other ceremonies connected with a marriage (*evah*) are not indispensable. The usual procedure at a wedding is as follows. The marriage procession (consisting of the bridegroom, his relatives male and female, and friends) reaches the bride's house some time in the evening. The *nikdh* takes place at night (and sometimes on the following morning) after which the bride is dressed in a suit of clothes presented by the bridegroom's guardian and the bridegroom in a suit presented by the bride's guardian. Til and sugar are then distributed. The procession returns in the morning with the bride.

As regard the Hindús, the forms of marriage prescribed by Hindu Law are not known. The ceremonies observed at a marriage are these. The marriage procession (consisting of the bridegroom, his relatives and friends, and one female relative of the bridegroom, generally his sister), reaches the bride's house early in the evening. In the way the bridegroom cuts a twig of *jandi* (*prosopis specigera*) and if there is no *jandi* (*kanda*) tree near the way a *jandi* twig is brought and fixed in the way to be cut by the bridegroom. On arrival of the marriage procession, the first ceremony performed is that called *Pish kára* which consists of an exchange of courtesies between the bridegroom and bride's father or guardian, each anointing the forehead of the other with paint (*tilak*). The bride (*kundr*) and bridegroom (*ghor*) are then seated on *khdás* (baskets placed upside down) in the *bedi* (a small canopy prepared for the occasion) and a ball of kneaded flour is placed between them. The bride and bridegroom join their right hands and the *Bráhmans* who are seated around the *bedi*, read the *paddhati* (ritual). This ceremony is called *hathlra*. The *kanya dá* next takes place, the bride's father or guardian making a gift of the girl to the bridegroom by taking a handful of water. The *láidn* ceremony is then performed, the pair with their dresses tied together circumambulating the *heran* (sacrificial) fire three times. The bride then changes her dress and food is served to the guests after which the marriage procession returns with the bride, the female relative of the bridegroom who came with the procession accompanying her back to the bridegroom's house.

The principal ceremonies are the *kanya dá* and *láidn*.

The following account of marriage ceremonies given in the old Gazetteer is interesting —

"Marriages are arranged on two principles. An exchange of brides is effected, this is called *rotlo* or money is paid for a bride. Money marriages are called *allah kani* marriages but as the people themselves consider the name is a fiction. A few persons do not receive money for girls. They are not looked on with commendation but are ridiculed, as persons with

a valuable property without receiving an equivalent. There are no forms of betrothal. The relations manage the matter without the intervention of go-betweens, such as *nái* or *mirási*. From reading the accounts given by residents of this district, it would seem as difficult, to arrange an engagement as to make a treaty. There is a capital account given of the conferences in the vernacular Settlement Report by Kázi Ghulám Murtazá, Extra Assistant Settlement Officer. Even after everything is settled, the mothers of the parties meet, and have a long talk in which they pretend to be personally anxious for the marriage, but put forward every obstacle that can be imagined. These are gradually explained away, until the aversion of their husbands to the match alone remains. After discussing the obstinacy and perverseness of the husbands, one gives the sign of giving way by saying, "Well, I suppose we must put compulsion on these stupid men." After that, all hindrances disappear like smoke. All the conversation at these mothers' meetings is as well known beforehand as the questions and answers of a catechism. When the engagement has been settled, the bridegroom's friends take the following clothes to the bride —

CHAP I, C
Population
Wedding
ceremonies

A sheet—*bhochhan* or *chunni*

A *chola*

A petticoat

Custom varies as to whether the bridegroom should accompany these presents

The following ornaments are also given —

A pair of *kanqans* or bracelets.

A *hassí*, a solid necklace

A *mundrí* or ring with a *patthá* or sort of shield on it

[illegible][illegible]

A marriage ordinarily takes place when the parties have attained the age of puberty. The girl is usually between 12 and 16 years and the boy between 15 and 20. Cases of marriages taking place much earlier are however not rare. The Musalmáns do not ordinarily give a girl away in marriage before she is 12, and the Hindús do not till she is 7 years old. But figures in table 10 show that among both Musalmáns and Hindús there are a number of cases in which children under 5 years of age are married. These child marriages generally take place in well-to-do families. In such cases, however, marriage is not consummated till the parties have grown up.

A Musalmán is allowed to marry four wives, all alive at one time, and there is no limit to the number of wives a Hindu may have. It is, however, usual for a man to have only one wife at a time. Among the Musalmáns the richer people almost invariably have more wives than one, and they very often go up to the full prescribed limit. In some cases even that limit is exceeded. A poor man, however, does not marry a second time during the lifetime of the first wife unless she has not borne him a son or he has to provide for his deceased brother's wife and rarely in case of serious quarrel. The custom of Labana Sikhs is similar to the ordinary Musalmáns. Among the Hindus, a man marries a second time only if the first wife has not been lucky enough to bear him a son, or, if there is unevenness between the husband and wife or their guardians. When a Hindu takes a second wife, he generally sets a house apart for the first wife who lives practically in seclusion, getting a maintenance from her husband.

Divorce is as a rule peculiar to the Musalmáns. The term is not known among the Hindús. Cases of divorce are rare even among the Musalmáns, and such of them as do occur are generally confined to the lower classes. Under the Muhammadan Law, which is followed in this respect, a wife may be divorced for bad character, disobedience or blasphemy. A husband may divorce his wife without assigning any cause, and such cases are known to have occurred. A change in the wife's religion does not dissolve marriage, but the wife may insist on a divorce, if the husband changes his religion.

A divorce is performed by the husband addressing his wife in the presence of two witnesses and saying "I divorce you". If this is said once or twice, the woman can be re-married to her former husband. But if it is repeated three times the divorce becomes irrevocable. She cannot then remarry the former husband unless she has married and been divorced by another man.

CHAP. I. C

Population

Widow
marriage.

Widow marriage is authorized by Muhammadan Law and is common among the Musalmáns. It is celebrated by the reading of *nikáh*. The *vivah* ceremonies are omitted. The custom is not recognized by the Hindús except Labana Sikhs who call it *karewa*.

Karewa.

On the death of a husband his widow usually marries his brother, if any. If there is no brother of her deceased husband she can marry some one else in the brotherhood. This is called *karewa* or *chadar dālna*. The ceremony consists of the man and the widow being seated in one place and a cloth sheet belonging to the man being put over them. *Ardas* (prayer) is read and *ghunghams* (boiled grain and sugar) are distributed. The difference between *karewa* and a first marriage is that in the latter the Brahmins are invited and religious rites are performed by them in the *bedi*, while no such thing is done in the former case.

Polyandry

Polyandry is not permitted by any tribe in the district.

Intermar-
riages.

A man belonging to a high caste will generally not give his daughter in marriage into a lower caste. Barring Sayyads the Biloches consider themselves to be the highest caste in the district. A Biloch will take a wife from among Kureshis Patháns and Jats, but will prefer to give his daughter only to a Biloch. Giving a daughter to a Sayad Pathan or Kureshi is allowed, but only in cases of extreme necessity is a Biloch girl married to a Jat. Hind Hot, Gurman, Jatoi, Laghari and Drishak Biloches strongly object to give their daughters in marriage to Jats. Patháns consider themselves to be as good as any one else and would not give their daughters in marriage to Jats. Jats are considered the lowest of the main tribes and will intermarry with any other tribe. Sayads do not as a rule give their daughters to others than Sayyads or Kureshis.

Among the Hindús a woman loses her *got* on marriage and acquires that of her husband. The same custom exists among Muhammadans but a wife coming from a higher caste or sometimes even from a lower caste is called by her original caste thus Patháni, Sayyadáni, Sheikháni or Jattí. For instance if a man has three wives one having come from a Biloch family, another from a Jat family and the third was the daughter of a Sheikh, people will when talking of the wives of this man refer to them as his Jattí wife or Sheikháni wife. This is, however, for convenience of reference and she is not supposed to retain her own *got*. Her offspring also belongs to the caste or *got* of her husband.

Tribes in
vicinity.

Women are brought into the district from Jammu Marwar Amritsar Lahore Illandur and Garhsagar either by their own relations or by bad characters. They are supposed to be Hindús and are bought by Kúras of the district who cannot find wives in their own brotherhood. Sometimes the women turn out to be Muhammadans. Hitherto the Kúras did not consider it an

offence to buy a woman and used to make no secret of it, but some of the cases having been hauled up to Court, the practice is dying out. No special ceremonies are observed at these marriages. Sometimes the ordinary marriage ceremonies are quietly gone through and on other occasions no ceremony whatever takes place

CHAP. I, C.
Population

The custom as regards the devolution of property on daughters and sisters may be summarized thus. Among the Hindús, a daughter or sister succeeds to property only if there is no agnate male within seven generations: Among the Muhammadans ordinarily a daughter does not succeed to property as long as there are any sons or widows. Among the Patháns, however, daughters have been given a share of the property along with the sons. The Biloches of Ahpur say that daughters are excluded by the male lineal descendants of the deceased only within three generations. In the absence of lineal male descendants through males, the daughters inherit before the near male kindred, including brothers according to some, while others say that they are excluded by brothers or their descendants. The Jats have quoted instances in which daughters have excluded the collaterals of the deceased, or *vice versa*; or have shared the property half-and-half with the collaterals. Sisters come after the daughters. An unmarried daughter gets maintenance out of her father's property till her marriage. After marriage a daughter has no lien on her father's property unless she inherits it in the above-mentioned manner, when her marriage is no bar to her succession. When a woman inherits the property of her father or brother in the manner above described, her descendants succeed to it after her.

Inheritance
through the
mother.

Female infanticide is unknown in this district

Female In-
fanticide
Language

The language spoken by the bulk of the population is Jatki, which is also spoken in Multán, Baháwalpur, Deira Gházi Khán, and the south of Mánwál and Jhang. It is called by the people Hindi and Hindki, and in the Bilochi-speaking parts of Deira Gházi Khán, is known as Jagdali. It has been named Multáni by Europeans, but no native knows it by this name. It resembles Punjabi and Sindhi, and differs from both in many particulars. The case-endings agree partly with Sindhi and partly with Punjabi, while some are peculiar to it. It resembles Sindhi, Pashto and Persian by using an intricate system of pronominal suffixes from which the sister dialects of India are happily free. The inflections of the verb are peculiar and differ both from Sindhi and Punjabi. Multáni exceeds the Indian dialects, and resembles Sindhi in having a passive voice instead of being reduced to the clumsy compound with *jāna*, to go. *Marā hā, I am being beaten*, is much bolder than the Hindustāni, *marā jātā hā*. Multáni is a pure Sanskritical language. It contains many Sindhi and Punjab words, and has a copious vocabulary of its own. It has an abundance of grammatical forms which show that it is a

CHAPT. I/C. an inferior state of development. Like all languages spoken by
Population. a rude people, Multani is extremely rich in concrete, and absolutely without abstract words. Mr O'Brien published a *Multani glossary* which is a perfect mine of proverbial and other folk lore. This book has been re-edited and re-arranged by Mr J. Wilson, O.S.I., and P. Harikishan Kaul in a form more useful for reference, and a grammar of the dialect as spoken in Multan and Muzaffargarh, written by Mr Wilson, has been added to it.

Literature. There are no written books in Multani, but there is a large body of unwritten poetry, songs, proverbs, riddles and aphorisms which throw great light on the national customs and thought. Whenever Jats collect they spend a great part of the night in singing *dorhas*, or couplets. To be able to quote an appropriate proverb will send away a Jat laughing, although the moment before he has been vowing that he has just undergone all manner of violence, the least of which is robbery and murder. And a knowledge of their sayings and songs makes association with the Jats much more pleasant than it would otherwise be.

Caste. Caste, as a religious institution, does not exist among the Musalmáns, all followers of the Prophet being treated as equal from a religious point of view. The word *zát*, which is the equivalent of caste, is, however, used to denote the clan and within a clan strong social feelings and prejudices are known to exist. The institution of caste prevails among the Hindús. The Brahmans, the Khatris and the Aronis exist as separate castes. There are no Sudras to be found. The restrictions of caste are, however, much less stringent here than in the central or eastern districts of the Punjab.

Tribes. With the exception of monials who are known by their respective professions and fresh converts to the Muhammadan religion who are known as Shoikh, the Musalman population is divided into distinct bodies known as tribes (*Lám*), each supposed to be descended through males, from a common ancestor. The main tribes of the district are Jats Biloches, Patháns, Sayads and Kuroshias. Although intermarriage between the tribes is considered legal, yet marriages are generally confined within a tribe and when an intermarriage takes place the woman severs her connection with her tribe so that the integrity of her husband's tribe is not affected. Among the Hindús the caste is in vulgar parlance called the *Lám* or tribe. For instance, a Hindu will state his *Lám* to be Aroni or Khatri in the same way as a Musalman will profess to belong to the Jat or Biloch *Lám*.

Clan. There are sub-divisions within each tribe known as *st*. A Jat may be Hinjra, Angra, Khar or the like. He will call himself a Jat, Hinjra, Angra or Khar. These are only narrower groups of agnates descended through males from a less remote ancestor. Among the Hindús, too, the sub-divisions of caste *Lá*, *p*

come to be known as *rāt*. An Arorá, for instance, is Utradhi, Dahra or Dakhna, and then he may be a Nangpál, Kukreja, Manaktahia, or the like. He will state his *rāt* to be a Nangpál and his *kom* to be Arorá. It is very common to call a man as belonging to a particular clan, e.g., Yár Muhammad Hunja, Kaifmád Mahla, Gabna Diwala, Hotu Nangpál, Asa Kukreja.

A family known as *jhugga* or *ghar* is a group of agnates descended from a common ancestor within a few generations, who maintain their family ties in some tangible form. The *jhugga* includes the agnates descended through males only, all females going out of the family directly they are married into other families. The agnatic family is supposed to be the basis of the clans and tribes as they now stand.

Statistics of the numerical strength of each tribe and its subdivisions are given in Table XV. The total number of persons belonging (as ascertained at the last census) to the principal tribes is given below for facility of reference.

Name of tribe	Population	Percentage of total population
Muslimans—		
Jat (including Rájput) ...	169,110	41
Biloch	76,586	10
Pathán .	7,567	2
Sayyad	4,019	1
Kureshi .	3,054	1
Hindus	55,446	14

Altogether the Muslimán tribes represent 86 per cent. of the total population. The Jats are the strongest and Biloches stronger than all the other tribes. The Hindús are mostly Arorá with a few Khatris, Brahmans and Labánas. The percentage of total area owned by each tribe is—

	Per cent
Jat (including Rájput)	45.6
Biloch	17.3
Pathan	1.5
Sayyad ... ..	.56
Kureshi . . . . .	.1
Hindu	14.4
Other	2.9
Government	17.7
Total	100

CHAP. I. C.

Population.

It would be unnecessary to attempt a description of each tribe. Many of them are found all over the Punjab and most of them in many districts and their representatives in Muzaffargarh are distinguished by no local peculiarities. Some of the leading tribes and especially those who are important as landowners by position and influence are noticed briefly in the following paragraphs.

Distribution of tribes.

The Jats who own the largest amount of land are spread all over the district. The Rájpúts are confined to a cluster of villages at the extreme north of the Rangpur sub-*tahsil* of Muzaffargarh. The Biloches are quite strong in the Alipur *tahsil* being the main proprietors of 51 villages out of 177 (excluding Government *rakhs*) and own villages wholly or partly here and there in the other two *tahsils*. The Hindús who rank third in importance possess the greater part of 17 villages in Sináwan, 54 in Muzaffargarh and 15 in Alipur. These villages are scattered all over the place. There is a group of Sayyad villages at the south of the Alipur *tahsil* and Sayyads also own lands in other *tahsils*. The Patháns have a strong settlement round about Muzaffargarh and own one village in the south of the Sináwan *tahsil* and another in the Alipur *tahsil*. Kureshis have a few villages in each *tahsil*.

Agricultural tribes.

The Musalmán tribes mentioned above have all been notified as agricultural under the Punjab Alienation of Land Act, 1901. Jat, Rájpút, Biloch, Pathán, Sayyad and Kureshi. Amins who are reckoned in this district as Jats have also been separately notified. Although the qualification Musalmán has not been given in the notification, yet that is what it comes to, as there are no Hindu Jats or Rájpúts in the district.

Jats and Rájpúts.

On the meaning of the word Jat in Muzaffargarh, Mr. O'Brien wrote as follows — In this district the word *Jat* includes that congeries of Muhammadan tribes which are not Sayyads Biloches Patháns and Kureshis. According to this definition Jats would include Rájpúts. This, I believe is correct. The Jats have always been recruited from the Rájpúts. There is not a Jat in the district who has any knowledge, real or fancied, of his ancestors that would not say that he was once a Rájpút. Certain Jat tribes as the Panwár, Parihár, Chhajra, Dahi, Gurdha, Bhatti, Massan Bhutta, Sahu, Siál, Jángla, and others have names and traditions which seem to connect them more closely with Hindustán. Some bear the Rájpút title of Rái, and others, as the Saigals and Kheras, though Muhammadans, salute a Brahman with the *mullá* at marriage ceremonies while the Panwárs, Parihars, Bhattis, Joiyas, and others bear the names of well-known tribes of Rájpútana. The fact is that it is impossible to define between Jats and Musalmán Rájpúts. And the difficulty is rendered greater by the word *Jat* also meaning an agriculturist, irrespective of his race, and *Jataki* agriculture. In conversation

about agriculture I have been referred to a Sayyad *zaildār* with the remark—"Ask Anwar Shah; he is a better Jat than we are"

CHAP. I, C
Population

The Jat tribes are exceedingly numerous. There are 165 in the Sanánwán *tahsil* alone. They have no large divisions embracing several smaller divisions. Nor do they trace their origin to a common stock. No tribe is pre-eminent in birth or caste. Generally Jats marry into their own tribe, but they have no hesitation in marrying into other tribes. They give their daughters freely to Biloches in marriage. But the Biloches say that they do not give their daughters to Jats. This is, however, a Biloch story, many instances of Jats married to Bilochnis could be named. The best known Jat tribes are the following.—On the right bank of the Chenáb are settled the Khera Sals who call themselves Rájpúts, with their branch the Surbáns, the Traggars, Thahíms, and Chhajras. In the Sanánwán *tahsil* are Paribáns, Panwáns, Guváhas and Pattals. In the centre of the district are, Metlas, Makwals, Bhuttas, Diwálas, Mahras, and near Kínjhir the Dhanoti and Jángla tribe abound. On the bank of the Indus, and in the south of the district, the Biloches become more numerous, and the majority of the Jats have a Sindhí origin shown by their bearing the title of Jám. Of these Sindhí Jats are the Dammar, Unnai and Sarkí tribes. The leading men among the Rájpúts are Mehn Allayar, Salem and Mehr Khanbeg of the Traggar tribe near Rangpur. The leading Jat families are those of M Yáir Muhammad Hujra, Makhdúm Ghulám Kásim Makwal, M Fattah Muhammad Khai, Ghulám Muhammad Jángla, Ahmad Ali Diwála, Háfiz Muhammad Dammar, Jindwadda Panuha and Makhdúm Nui Muhammad Metla.

Jats and
Rajputs

The Biloches differ little from the Jats with whom they have freely intermarried and mixed, and with whom they live. The tribes are numerous, but have no arrangement into Tumans and Phallis like the Biloches on the frontier. No tribe is pre-eminent on account of descent. The only common bond is the name Biloch. In the south of the district, the distinctive Biloch dress of a smock-frock reaching to the heels and the long curly hair may occasionally be seen, especially among the Drishaks, but, as a rule, a Biloch cannot be distinguished from a Jat. In this district they cannot even boast that they excel in the standard Biloch virtues of hospitality, want of industry and robbery. Certain tribes, as the Surbáns, Gharlúms, Gopáns, and Chándias, have the worst of character, but they are no worse than the neighbouring Jats. None understand the Biloch language. Biloches are found generally throughout the district, but are more numerous on the bank of the Indus and in the south. Their chief tribes are the Chándias, the Gurmáns (among whom Mirán Shukh Ahmad, Honorary Magistrate, is the leading man), the Gopáns, the Jatons (among whom Sád Khan is the largest landowner), the Lachans (Mir Hasan Khan is the principal man), Mastons, and Drishaks of whom Ali Hassan and Khan of Bilochia are an important class.

The Biloches

CHAP I. C.

Population.

Sayyads.

The Sayyads are chiefly Bukhārīs and Ghānīs. There are other less known divisions as the Husainī Maudūdī and Shamsī. Historically the best known is the Sayyad family of the Makhdūm of Sītpur and for sanctity that of Dīwān Sultān Ahmad, the keeper of the shrine of Alampūr at Shahr Sultān. Both these are Bukhārī Sayyads. The Kahfīs in the Sanānwān *tahsil* prefer to be Sayyads, and call themselves Shāh but their claim is not generally admitted. They are very good cultivators, which gives a blow to their pretensions, for the Sayyads here are more noted for rapacity than industry. It should be mentioned here that the keepers of shrines, whether Sayyads, Kureshīs or other tribes, are styled *makhdūm*.

Pathāns.

The Pathāns came to this district as already described at the end of the last and beginning of this century. Their present representatives are of the Alozai, Bābar, Tarīn, Bādozai, Hamozai and Yusufzai tribes. The members of the family of Nawāb Foydār Khan, c.s.l., and Nawāb Hasan Khan, c.s.l. of the Alozai tribe are *jadgīrddars* and owners of Lālpur in Muzaffargarh *tahsil*, but they live at Dera Ismail Khan. The Bābars own most land. Their chief representative is Khān Bahadur Saifulla Khan, Honorary Extra Assistant Commissioner, Kāngarh. The Tarīns live in the Sanānwān *tahsil* at Khubawar. The only Tarīn of note is Hāfiz Muhammad Khan. None of the other Pathāns are remarkable.

The Kureshī families.

The Kureshīs, though numerically small, deserve notice on account of their sanctity and present influence and wealth. The Kureshī family which now owns land near Karīm Dīd Kurehī and Gujrat say that they received their lands from a king of Delhi. Their ancestors were counsellors and servants of the Dera Ghāzi Khān and Bahawalpur Nawabs and of Sāwān Mal. A Kurehī family owns Thatta Kurehī and the neighbourhood on the bank of Chenāb between Muzaffargarh and Kāngarh, the principal man being Sheikh Ghāus Baksh. They own much land, and are well off. The Kureshīs of Sheikh Umar in the Sanānwān *tahsil* are large landowners and rich. Their representative is Mīr Kaura.

The Jhabeli, Kihali, Mors.

Of the other Muhammadan tribes, the only ones worth mentioning are the Jhabeli, Kihali, Mors and Kutānas. The Jhabeli came originally from Sindh; they cannot tell how long ago, but it is remarkable that of all the tribes of the district they alone speak pure Sindhi. They are addressed by the honorific title of Jām. They live mainly by fishing and gathering *pathān* but many have taken to agriculture. They are reckoned good Muhammadans. The Kihali and Mors are said to be one tribe. In the north of the district they are called Mors, eat crocodiles and tortoises and no Muhammadan will associate with them. In the south they do not eat these reptiles and are considered good Muhammadans. Kihali and Mors live by fishing but some have taken to agriculture. They, as well as the Jhabeli, are fond of

cultivating *samūka*, a grain that is sown in the mud left by the retreating rivers. These tribes live separately in villages near the rivers, called *mīānī* from *me*, a fisherman. There is an old report in the Deputy Commissioner's office which says that these tribes were cannibals, but modern observation does not confirm this.

CHAP I, C.
Population.

The tribe Kutāna are said to be Chūhrās converted to Islām. The derivation of the name Kutāna is not known. In vernacular it is spelt Kurtāna and pronounced Kutāna. They live by cutting reeds and grass, and by making thatched roofs, ropes, reed huts, and other reed-work. On account of their willingness, Kutānas are sought after as servants, and become *chaukidārs*, village *kotwāls*, servants, and even cooks.

Kutānas

Of the Hindūs, the Kirārs are the most remarkable. They are Arorās by caste. They claim to have been Khshatriyas who became outcastes during Pars Rām's persecution of the Khshatriyas. The ancestors of the present Kirārs fled to Kirāt Prashtha. Kirārs are divided into three main tribes—Uttarādhi, Dakhana, and Dahia. The Uttarādhis and Dakhana say that they were so named because they fled from Pars Rām to the north and south respectively. The origin of the name Dahia is not known. Each main tribe is divided into numerous sub-divisions the nomenclature of which defies classification. A few sub-divisions, such as the Mīto and Gorāwāre, are found in all the three main tribes. In Alipur the Malotia are found only in the Dakhana and Dahra tribes, and the Sachdev are found only in the Uttarādhi tribes. The Kantior is found only in the Uttarādhi. In this District there are more sub-divisions of Dakhana than of the other tribes. The sub-divisions of each tribe intermarry, but the tribes do not intermarry. Uttarādhi Chaolas will not marry Dakhana Chaolas or Dahia Chaolas, and *vice versa*. Almost the whole of the trade, money-lending, and banking is in the hands of Kirārs. They have no prejudice against any kind of work, and will sell vegetables or shoes, load donkeys, and do other work which an orthodox Hindu would refuse. They own plenty of land now and in some places the poorer Kirārs are regular agriculturists. Some individuals or families such as the Nangpals of Gurmam, Bajajes of Gujrat are considerable landowners. Amolak Ram, Bajaj, of Gujrat, is a *subdar*. The Kirārs make very industrious cultivators. In correspondence and accounts they use a peculiar character called *Kirāli*. They are not popular among the people. And a proverb says:

Hindu tribes.

Kir, Kir, kutte dh, Fasal na hi, sot dh

"Don't trust a crow, a Kir, or a dog even when he is asleep."

And a curious story of their cowardice—

Ch. 1. 1. 1.
Ch. 1. 1. 1.

CHAP. I, C

Population.

Hindu tribes.

*Hawla kha chor,
Drukose assan,
Lindt Ohoran !
Shabas assan !*

The robbers were four,
And we eighty four,
The robbers attacked,
We ran away,
Damn the robbers !
Well done we !

Still they have all the merit of thrift and industry, and in spite of the proverb are generally trusted by their Muhammadan neighbours. The earlier Muhammadan rulers seem to have behaved with toleration to the Kirārs. The Hindu revival led by Shāmji, Lālji and Sānwal Shāh took place while the Ghāzi Khāns were rulers. Latterly, however, they were very badly treated. They were allowed to ride only on donkeys, and were obliged to wear caps instead of turbans under certain circumstances. Unmentionable indignities were inflicted on them. In documents they are described as *mull ul-Islām* or subject to Islām.

Labānas.

The Labānas settled here during the rule of the Sikhs, whose religion they still profess. Their chief occupation is rope-making. Some have become rich and trade and lend money, a few have taken to agriculture and make industrious cultivators. At the Census of 1901 there were 1,189 Labānas in this district.

Brahmans.

The Brahmans are either Sārsuts or Pashkarnas. They are in a state of insignificance socially as well as religiously. Generally ignorant, few have even knowledge enough to perform a Brahman's ritualistic duties. In suits between Brahmans turning on Hindu law or Brahminical custom, they invariably call Kirār witnesses to give evidence on the law.

None of the other Hindu tribes call for any notice.

Primogeniture.

The rule of succession by a single heir in each generation has been declared under the Descent of Jāgīr Act to apply to the jāgīr of Nawāb Rahmawāz Khān. Lieutenant-Colonel Muhammad Nawāz Khān, and Muhammad Barfarāz Khān in the village of Lalpura (rule Punjab Government notifications Nos. 81 A. to D., dated 13th May 1901.)

Religion.

Table XVI gives figures relating to religion. The distribution of every 10,000 of the population by religions according to the Census of 1901 is given below.

Hindus	...	...	...	...	...	...	12-7
Sikhs	..	...	..	...	...	...	79
Muslims	...	...	...	..	...	...	862
Christians	...	...	...	..	...	...	1

This is principally a Musalmán district, more than 86 per cent., of the population following the Muhammadan religion. Most of them are Sunnis. A few of the Sayyads and members of other tribes connected with them, however, belong to the Shia sect. Owing to the preponderance of the Sunnis, the Shias with a few exceptions make a secret of their views.

CHAP. I. C.
Population.
Religion.

The agricultural classes and the village menials are almost entirely Musalmán, the Hindús and Sikhs belonging almost wholly to the mercantile classes, who, however, own much land, which the Arorás not unfrequently cultivate with their own hands.

The Hindús of the district, who are for the most part Arorás, and are commonly known as Kiráns, without regard to caste, worship the Krishna incarnation, or the river, or both, and their legends point to a revival of Hindúism having taken place in these parts between three and four hundred years ago by spiritual guides named Shámjī and Láljī being sent from Bindrában to bring back the Hindús who had begun to err and to worship at Muhammadan shrines. In *Sambal* 1600 came Shámjī from Bindrában. His *gurú* gave him two idols and said: "The Hindús of the western country of the Sindh are ignorant of their religion. They have no *gurú* to guide them between good and bad. Go to the west and teach the Hindús the ceremonies of their religion, make them your disciples (*sevak*). Your words will have speedy effect. Remain not in the pursuit of worldly affairs." When Shámjī reached the Sindh, he made two and-a-half disciples, viz., two Khatís and half a Chándia Bilochi. He established a *mandar* at Dera Ghází Khán and there are now *mandars* of Shámjī at Dera Ismaíl Khán, Kot Sultán, Kot Addú, and Multán. Láljī was a worshipper of Krishna who sent him on an errand similar to Shámjī. He first declined to go. Krishna gave him an idol of himself and told him to start for the Indus, and that Láljī would know it was following by the tinkle of the *pháryas* on the idol's feet. When Láljī reached the country west of Dera Ghází Khán he stopped and looked round. The idol said: "You have stopped, I am going no further." Láljī stopped and built a *mandar* to Krishna by the name of Srí Gopínáthjī, which exists to this day. Other Láljī shrines are at Dera Ismaíl Khán called Srí Nágajī, and at Baháwulpur called Srí Gurdhárjī.

Hindus

Another large body of sectaries are the Símal Sháhís. In *Sambal* 1545 Gaurá Nánik took a journey into the Sindh country and found the Kiráns ignorant of religion and without a *gurú*. He appointed a *gurú* to teach them. Símal Sháh was the name of Nánik's servant, and the *gurús* that followed were called Nánik Sháh. The *gurús* of the Símal Sháh sect are called Símal Sháh *gurús*.

The last sect of Kiráns are the worshippers of the river, under the name of Jindpur. The Thákur Kiráns are the devotees of the river worshippers. This worship is most prevalent in the Abpar

CHAP. I. C. *tahsil* On Sundays the river worshippers go to a neighbouring canal or river to worship. They make a raft of reeds, place on it a *chirdgh* made of flour which they light and allow to float away. It is a remarkable thing that the spiritual guides of these four sects have quite forced the Brahmans into the shade. In influence, wealth and intelligence the Shámí dásí Gudsíns, the Lálí Gudsíns the Sánwál Sháh Potrás and the Thakáras are far superior to the local Brahmans and receive much more respect.

Population. *River worshippers.* The Arya Samáj] A new sect of Hindúism, called the Arya Samáj, has been established lately, and has drawn a number of followers in towns particularly out of the educated clerical classes. The sect is unitarian and denounces all other sects of Hindúism and all the other religions.

The Jats, Biloches, Sayyads, Patháns, and the miscellaneous tribes profess to be Sunní Muhammadans. There are a few Shíás, remnants of the time when the Kalhoras ruled in Dehra Gházi Khán and Mankera. The Sayyads and Patháns are the strictest Muhammadans but even they are a good deal Hinduized. The Biloches and Jats are very lax Muhammadans. The names of *Alláh* and Muhammad are always on their lips, and some know their prayers and fast strictly. But their feelings of worship are entirely diverted from the Divine Being to their *pírs*, for whom they have an excessive reverence. Every person has a *pír*. It is not necessary that a *pír* should be of known piety,—many indeed, are notorious for their immorality. Nor is it essential that he should be learned. To obtain disciples all that is necessary is, that a *pír* should have a character of being able to procure the objects of his disciples' vows. A common way of choosing a *pír* is to write the names of the neighbouring *pírs* on scraps of paper and to throw the scraps into water. The saint whose scrap sinks first is selected. This mode of selection is called *chuthidn ghatáran*. Each person secures the intercession of his *pír* by an annual offering called *bahal*, which the *pír* goes round and collects himself or sends his deputies for. They demand their *bahal* in the most shameless way, and even carry off things by force. If the disciples are slow in giving the *pírs* curse them and pour filthy abuse on them. Besides this annual fee the *pírs* sell charms and amulets to obtain every object and to avert every calamity, that can be imagined. It is no exaggeration to say that, with the large majority of the Muhammadan population the *pírs* have taken the place of *Alláh*. The marriage ceremonies are largely borrowed from the Hindu ritual, and among some tribes a Brahman as well as a *mullán* is in attendance. At harvest, the first charges on the crop are the fees of the *mullán*, called *rasul aráshí*, and those of the Brahman called *gané h*. Jats declare that they are ruled by the *Shara Muhammadí*, but they grudgingly allow a widow over a life tenure and would give daughters no share at all in their fathers' estate. Pilgrimages to the shrines of saints are very common, and are made both as a religious duty and

an amusement. Questions relating to marriage and divorce are governed absolutely by Muhammadan Law, but in matters of succession to property the *Shara* has not influenced the custom of inheritance based upon agnatic relationship. The validity of the marriage of woman to an agnate has, however, resulted in removing the disability of a married daughter to inherit in preference to distant agnates male.

The shrines of this district are very numerous, and the more important are frequented by pilgrims from Dera Ghāzī Khān, Multān and Bahāwalpur. It will be sufficient to give an account of the most famous, and merely to name the others.

At the north-west corner of the district, in the town of the same name is the shrine of Dīn Panāh. He was a Bukhari Sayyad who settled here three hundred years ago. He took up his abode in the house of Mussammat Suhagin, the wife of Akku, a Jat of the Makwal tribe. Mai Suhagin is said to have been a very ardent votary of the "*Kaba*" and wanted a living relic, *Jāl* (son). Dīn Panāh (a sage) went to *Kaba* and was handed over to her, and she was told that he would come to her when she got home. So it was; Dīn Panāh is said to have come to Mai Suhagin as a baby crawling about on the bank of the Indus. With her husband's permission she began to suckle him and brought him up. When he grew up he gave away all Mussammat Suhagin's property in charity, and when the time of her daughter Mussammat Rabi's marriage came, there was nothing left to give, so Dīn Panāh offered himself by way of dowry. Mussammat Rabi was married to a resident of Sanghar, where Dīn Panāh went with her and lived the rest of his days. He is said to have been poisoned and died in A. H. 1012 on the west bank of the Indus where he was buried. The date of his death is obtained from the epitaph "*Khur-ba-Niqūb amadah*," by Abjad calculation. The Makwals of the east bank tried to steal his coffin, but were prevented. A feud broke out between the Makwals on each bank of the Indus. At last Dīn Panāh revealed himself in a dream to the brothers of Akku, and told them to make a coffin for the east bank of the Indus, and that his corpse would be found in it also, as well as on the west bank. Since then there has been a shrine on each bank of the Indus. The tomb at Dera Dīn Panāh is a fine domed building covered with blue and white tiles, some of which have been replaced at times and are fading away in colour. The inside of the *Magbara* (chamber) is kept dirty. A little money spent on cleaning, plastering, and beautifying the inside would make all the difference in the world. The Makwals descended from Mai Suhagin are still keepers of the shrine, and are called *Kāfirs*. The head of the family is commonly called *Mas'ūd* instead of *Kāfir*. The present head of the family is Glā' m Qaim.

CHAP. I.

Population

Muslims

Shrine

Dera D
Panah

CHAP I.C.

Population.

Daira Dîn
Panâh.

times the tomb is a place of pilgrimage for Hindûs and Muham-
madans and is a favourite shrine at which to cut off the *jhand* or
first hair that grows on a child's head. No particular fairs are
held but during the months of Hâr and Badra people come
to the shrine in large numbers from different parts of the dis-
trict and from Bhakkar, Leiah and Dera Ismail Khân, Jhang
and Montgomery. The number of pilgrims is not so large in
the other months. Women come to the shrine to cast out *jins* (evil
spirits)

Daira Dîn Panâh forms a refuge for an objectionable set of
beggars. Any rascal who is discontented at home, or prefers beg-
ging to work, wraps a brown *pagri* round his head and calling him-
self *Shah da fakir* considers himself entitled under the authority of
a traditional saying of Dîn Panâh, to beg within 12 *kos* of Daira
Dîn Panâh. He requires no permission or institution from the
keeper of the shrine but makes raids on the neighbourhood on
his own account. Some of the *fakirs* get a thread from the shrine
as a token of authority. These *Shah da fakirs* travel about
with bullocks and donkeys on which they load what they can
get. They compel the people by abuses and curses to give. They
are disliked by the people and have become a nuisance.

Dîn Panâh built the tomb of Mai Subagin during her lifetime.
It stands near the customs (now the District Board) Bungalow.
Mai Subagin's husband Akku began to distrust Dîn Panâh
when he squandered all his money. Dîn Panâh is then said
to have shown him a miracle. He took up a corner of the
carpet and showed Akku two streams one of gold and
another of silver flowing and asked him to take as much as he
wanted. This restored Akku's faith. Dîn Panâh is related to have
wrought several miracles. Akbar is said to have come during
Dîn Panâh's time as a *sanyasi* and desired to become a *murid* by
offering a lock of his hair. Dîn Panâh however refused to admit
him to his discipleship. There is a huge bowl called *kudhi* lying
in the shrine which a camel called *malu* used to carry about
his neck in Dîn Panâh's time and collect grain in it going about
from house to house. He thus supplied the kitchen with the
grain requisite for keeping up the *langar*. The bowl which can
take 8 maunds of grain is now used as a measure by those who
offer to fill it in the event of fulfilment of their desires. The
camel was buried at 1½ miles from the shrine in the village of
Tibba and his tomb still exists there. The shrine was built by
one Mian Haran a *jatt* (camel-driver) who is said to have got as
much money out of his camel saddle (*jalan*) every evening as he
wanted. A peculiar state of affairs is said to exist in the family
of heads of the institution. From 13 generations each line has
had two brothers. The older brother has no sons, the younger
has two. One of the boys becomes *makhidm*. There are always
two daughters in the family. They are not married outside the

family. If it is possible to marry them to the sons of the other brother well and good, otherwise they remain spinsters. The elder sister always dies after she comes of age and the younger is entrusted with the charge of the *langar*. The present Makhdúm however appears to be an exception as he has got a son and his younger brother who is dead has left a daughter. CHAP. I, C
Population.

Three miles south of Muzaffargarh, in the village of Rámpur, is the shrine of Dáúd Jahániah, called by the vulgar Dhudhú Jahániah or simply Dhudhú. It was founded by Shekh Allahdád Kureshí, who came from Arabia and, having acquired sanctity in the service of Makhdúm Jahániah Jahán Gasht, settled at Rámpur. His descendants are *makhdúms* of the shrine. They are now Metla Jats. They say they became Metlas from Kureshís because so many Metlas live in the neighbourhood. Additions were made to the tomb by Nawáb Muzaffar Khan, and it was repaired by Díwán Sáwan Mal. The shrine is largely frequented by Hindus and Muhammadans. A metalled road has been built lately connecting the shrine with the Khangarh-Muzaffargarh road. A fair is held there every Thursday, and in Chetr and Sáwan the assemblies are very large. A common vow at this shrine is called *attá, ghattá*, literally "flour and sheep." When the object of the vow has been obtained, the devotee and his family repair to the shrine, taking a sheep and a maund or 20 sers of flour. The head, skin and shoulders of the sheep they give to the *makhdúm* with 5 pices (1½ anna), the rest is cooked, and the flour is made into bread and distributed to the poor. The offerings at this shrine were for a considerable time farmed to a *kirá*. The shrine has a celebrity for curing leprosy, and lepers from all parts of the Punjab and Kashmir resort to it, and persons who have obtained cures, present models of the diseased limb in silver and gold. Baths of hot and cold sand are prepared by the attendants of the shrine for lepers. Such baths are called *rangín*, the literal meaning of which is, the vessel in which dyes dye cloth. The charge for a *rangín* is Re 1-1. Nur Muhammad Metla is the present *makhdúm* of Dáúd Jahániah. Dáúd Jahá
niah

At the town of Shahr Sultán is the shrine of Alam Pir. It was founded by Sheikh Alam ud-din alias Alam Pir, a Balhán Sayyid, descended from the *makhdúm* of Uch in Bahawalpur. In 1167 A. D. Shahr Sultán was carried away by the river. The shrine and the town were rebuilt at a distance of two miles from the old site, and remain to this day. The shrine is remarkable for the frenzy which affects the persons, especially the women, that resort to it. In the month of Chetr a fair is held every week at the Thursday and Friday, to which great numbers of pilgrims come from Derá Gházi Khan, Bahawalpur, Multan, and other places. At the same time a fair is held at the shrine of Alam Pir, and the two fairs are held at the same time. Alam Pir

CHAP. I. C.

Population.

Alam Pir

begin to sway the body violently from the waist upwards. Their hair gets loose. They screech and look like so many bacchannals. In their excitement many fall off their camels on to the ground. The soil of Shahr Sultan is sandy and they come to no harm. Mr O'Brien wrote as follows — I saw a man, his wife, and baby 'come within sight of Shahr Sultan at fair time. The woman and baby were riding on a bullock which the husband was leading. The woman suddenly slipped off the bullock, put the baby into her husband's arms, and started screaming at the top of her voice across the plain that lay between them and Shahr Sultan, leaving the poor man standing on the road with the baby and bullock. This frenzy, which even attacks women at home as fair time draws near, is believed to be caused by the woman being 'possessed by a *jin* and the term used for a woman so possessed is *jin khedan*, to play *jin*. After having seen two performances, one may be pardoned for translating *jin khedan*, playing the devil. Within the fair, 'playing the devil' and casting him out goes on in a regulated manner. In the house of the *makhdam* of the shrine and in the house of other Sayyads of the *makhdam* family, women of the upper class have their attacks of *jin* and have them cast out to the accompaniment of a *mird* (woman) playing on a drum and singing. For ordinary people, four sites are chosen, over each of which a *khaliya* or deputy of the *makhdam* presides. The possessed women pay him a pice or a fowl, take their seats and begin to sway their bodies backwards and forwards, gradually increasing in violence. The excitement is kept up by a drum being played. The *khaliya* goes round and lashes the women with a whip and pours scented oil on them. As each woman gets weary, the *khaliya* pronounces some words and sprinkles a little water over her. The *jin* is cast out. The woman becomes quiet, and is dragged away in an exhausted state by her friends. It is hard to imagine a more thoroughly repulsive exhibition. It is difficult to say how much of these attacks are assumed, and how much involuntary. The aunts of *jin* at home may certainly be set down as affected; the object being to make the husband take the wife to the fair. The frenzy on coming near the shrine seems involuntary. The paying of the *khaliya's* fee is as deliberate an act as taking a railway ticket, but when a woman takes her seat with the swaying crowd, she certainly loses all control over herself.

Other shrines.

The other shrines of note are Bagga Sher, literally "white tiger," in the village of Khanpur, 6 miles north of Muzaffargarh, it is so named because a white tiger defended the saint's cows from thieves. The shrine of Miran Hayat is in the village of Panj Giran, seven miles south of Muzaffargarh, there is a *shamsa* figure of a camel on which the saint used to ride; there is a forest of date trees near the shrine, the branches of which are said to be like cobras, a branch kept in a house will drive away cobras. Its

was a nephew of the celebrated Ghaus-ul-Azim. His fair is held in Ramzan. The shrine of Dedha Lal in the village of Harpallu is a fine domed building, this shrine, Bagga Sher, and Shekh Laddhu are efficacious for cattle to visit during an epidemic. The shrine of Musan Shah in Jalwala Pir Amri has a considerable celebrity, the fair in Asauj being attended by 8,000 or 9,000 people, but has no remarkable buildings. In the Sanawan *tahsil* are the shrines of Nur Shah in the village of Talai Nur Shah, of Shekh Pallha and Haji Ishak, which have a certain local reputation. In Alipur there are no shrines worth mention, except Alam Pir, which has been already described. The favourite time for pilgrimages is Cheti, *i.e.*, from the middle of March to the middle of April, and Sawan, *i.e.*, from the middle of July to the middle of August. Sawan is chosen because it is the date-picking month. Along every road dates are being gathered, dried, and taken away for sale. The pickers are allowed to give a handful to each passer-by. Thus pilgrims in Sawan are almost freed from the necessity of taking provisions with them. Cheti, the month before the harvest, appears to have been chosen for pilgrimages, as a sort of holiday preparatory to the hard work of the season.

In the *thal*, far from any shrine, and on the roads leading to the noted shrines, may be seen occasional thorn trees, covered with rags similar to those near holy wells in Ireland. These are called the Langri Pirs, or rag saints. To account for their existence far from any shrine, it is said that they satisfied the want of women for a place of pilgrimage, and on the roads leading to shrines the rags are said to be placed as evidence that the vow has been performed. Pilgrims also tie knots in the grass of the roadside leading to a shrine, and a common form of making a vow is "if you grant me my desire (*tu hi qandh badhe'ân*) I will tie a knot to you" that is, "I will visit your shrine."

Langri Pir,
the rag saint.

It would be difficult to find a more superstitious people in the world than the residents of this district. They are firm believers in *gods* and the evil eye.

Sap dâ ihâdî bachda'

Nar dâ ihâdî nahîn bachda'.

The good a better person.

CHAP I. C
Population
Others shrines

Superstition.

CHAP. I. C. charm *Bilām dā phull* is a charm to win the heart of a woman, and so on. The price paid for an amulet is called *makkh*. It would be hopeless to attempt to note all the superstitions but the following may be mentioned. If an enemy gets any of the *chikun*, which is rubbed on brides to increase their beauty, and burns it, he will cause disunion between the newly married pair. Among agricultural superstitions are the following—On the bank of the Indus, in the Sanānwān tahsil, it is believed that if *methra* (*Fenugreek*) seed is sown before noon, *methra* will come up; if sown after noon, *ussun* (*Brassica eruca*) will come up. It is commonly believed that an animal born in Sāwān (July-August) will be unlucky. The strength with which this belief is held was proved in the year 1880. Six Government stallions were for the first time, then provided for this district, and from April, when they arrived, to July, were eagerly resorted to. From July to October hardly a mare came to be covered. In November they began to come again. The extreme respect and tenderness with which the people regard persons of reputed sanctity are remarkable. The younger brother of the keeper of a shrine of noted sanctity in an adjoining district used to frequent Kot Addu during the First Regular Settlement. He used to get hopelessly drunk and be seen sprawling about the prostitutes' huts in open day. The Muhammadans of the place always said of him when in this state, 'he is engaged in devout contemplation.' The people, Hindus and Muhammadans, are thorough fatalists. They never personally commit thefts or murders, or bring suits without foundation. It is that unpleasant power, their *nash*, which caused all the trouble. They are firm believers in omens. The distinction between good and bad omens under different circumstances is bewildering. One omen is under all circumstances good; that is, to put up a blue jay and strangle to any to meet a *mullān*, a Brahman, a *salār* or a beggar is always a bad omen.

Ecclesiastical administration.

There is a church at Muzaffargarh under the Chaplain of Multan who pays a visit to the place occasionally. There are only one or two families of Native Christian who belong to the Church Mission Society of Dera Ghazi Khan.

General character of the people.

The character of the people was very appropriately described by the late Mr O'Brien as follows—

The account given of their superstitions will not have given a very high opinion of the character of the people but they have many good points. They are very hospitable. Not even an enemy should go away when the baking-plate is put on the fire, says a proverb. They are ready to render help to one another. If a man's house is swept away by a flood the whole village will help him to save his property. If his cattle are stolen he has no difficulty in getting several parties of men to follow the thieves. At planting and sowing time they are ready in bringing their bullocks and ploughs to help. They are very docile and only require kindness and firmness to be easily managed. At the same time when an order is distasteful, though it meets no open opposition, yet it is rarely obeyed, yet it is liable to be frustrated by sly indirect means.

There never was a people that better understood the 'I go sir, and went not' kind of disobedience. Morality is very low. The common people will steal anything they can. They are so mendacious that the pleasure of associating with them is spoilt by the ever-present knowledge that you may be taken in. Sexual immorality is universal. They are not a cheerful people. In conversation they seem to remember nothing but droughts, failures of canals, blights, deaths of cattle, and every possible misfortune that can befall a farmer. They are absolutely wanting in any public spirit. I have heard a *tahsildar*, as the worst punishment he could inflict on a recalcitrant *zamindar*, threaten to get him appointed on the district committee."

CHAP I. C

Population

General character of the people

The hospitality, docility, the low morals and mendacity are the important characteristics, and cattle-lifting is practised as a sporting and adventurous pursuit. As regards the disregard for truth a *zaildar*, well known for his general truthfulness, said that in one way it was correct to call the people liars and in another way it was not. He said that in all important matters where it was necessary to make a statement to officials, a council was always held at home and the line of action decided upon. Each of those present decided what he would say and all said *Dualher* (invoked blessings), or swore on the Koran to be faithful to the undertaking. When, therefore, a man went to an officer and told him a barefaced lie even on oath, and he owned that he was not an exception, he was only discharging a self-imposed obligation and the people considered him a truthful man, while on the other hand if he told the truth he would be breaking the oath taken at home and be adjudged a false man.

The people of the district are generally of middling height, about 5 feet 6 inches (there are very few men over 6 feet high), and are characterised by a dark brown complexion, blackish brown eyes, a thick and flat nose and coarse features. The body is generally well built, the chest and arms are proportionately well developed, but the calf muscles are not.

Appearance and physique.

The inhabitants of the Thal have better physique than people living in canal-irrigated tracts and are supposed to live longer. This is evidently due to the drier and healthier atmosphere they live in. The inhabitants of the Rangpur sub-tahsil adjoining the Jhang District have just as good if not a better physique than the Thal and are more good-looking, being taller and having somewhat sharper features with an eagle-nose. Going round the Thal, I met a man over 100 years old (he said he was about 5 score and five), who was sitting on the *chilla* and driving his bullocks on the well. He came running up to me, and no one else being present offered to accompany me to the next well which was about 2 miles away. The officers of course refused with thanks, but the man looked quite lively and strong and did not seem to think much of living to such a ripe old age. I asked him a few questions about the district and he answered them with a good deal of interest. He said that he had seen many other men in the district who were over 100 years old, but that the ordinary age of a man in the district was supposed to be 60 or 70 years. One came across a fairly strong and well

CHAP I. C. the district and particularly in the Thal, but I have not seen any
Population. feats of exceptional strength being performed Looking at their mode of life in isolated huts on wells one would expect the zamindars to be of a much better physique than the ordinary peasant in the Central Panjab who lives in large village homesteads. But such is not the case

Good looks. A man is considered good-looking who is tall and slim, has thin lips, a sharp eagle-nose a round face, black eyes, a long neck and a golden complexion The following song illustrates this partly —

“Yār asddā koī patlā patang he,
 Mor dī gichchī jēda sonedd rang he”

“My lover is like a thin kite he has a neck like that of a peacock and a complexion of gold.”

A women should not be very tall A pit in the chin is a mark of beauty and the eyebrows should be curved like a bow and joined in the centre

A pot-belly is considered ugly and is looked down upon

There is a saying —

Ap na māndā le gānū tarī dādd

“There is not enough room for himself and he comes showing his pot-belly in”

Tattooing. Tattooing is common among Hindu (Kīrar) women of the district. Men do not go in for it nor do the Mahomedans like it Tattooing is done merely for the sake of beauty The marks are found on the forehead, cheeks, lips, shoulders, arms, wrists and back of hands and feet. They are circular and irregularly made Generally one sees a number of dots in a line or in a cluster The operation is made when the girl is between 7 and 10 Some other girl performs the operation with a common needle, picking holes so as to make the desired figure Antimony and butter are then mixed up and the parts operated upon are anointed with the mixture The skin heals up in about a week and there are no evil results

Occupations. Table XVII gives details of occupations registered at the last census The more important figures are noted below —

Occupation.	Work re.	Depos. rate.
Stock breeding	3910	3125
Leath. skins and tentails	67,363	143,975
Agricultural labourers	86,1	900
Personal and domestic servants	3,877	5431
Provi. on of vegetable food	7,019	12,723
Cotton weaving, spinning and ginning	7,000	12,720
Leather dyers and butchers	1,000	5,412
Refriger.	1,000	5,412
General labour	11,000	17,221
Property and arts	7,221	7,912

This is an entirely agricultural district. The proportion of land-owning and cultivating classes is very large. Next in importance come agricultural, general and domestic labourers, graziers and artisans connected with agriculture. Weaving and other pursuits relating to the manufacture of cotton goods constitute the most important industry in the district. The large number of persons depending on religion, viz, Pirs, Mullans, Brahmins, and the still larger proportion of beggars is a noticeable feature. The number of persons engaged in trading and money-lending is small.

CHAP. I. C.

Population.

Occupations

The larger zamindars, with a few exceptions, lead a more or less lazy life. An occasional visit to the fields or wells in the morning finishes the arduous part of their duty. The time between breakfast and dinner is usually spent in chatting (mostly with menial servants) lying down or playing some indoor game like chess. The ordinary zamindar has his day very full. Where he has a well he has to keep up during part of the night if his turn of irrigation comes by night. Otherwise he gets up early in the morning about 4 o'clock in summer and 5 or 6 in winter and begins to plough his fields or attend to the agricultural work of the season. The breakfast is taken out to the fields by the wife about 9 or 10 o'clock and when he has done some work after breakfast he lets his bullocks loose or ties them up as may be necessary, and takes a little rest at midday usually having a siesta under the shade of the nearest tree. As soon in the afternoon as it is cool enough to start work, he is up and doing again. He returns home in the evening generally with a bundle of grass for the cattle, has his evening meal and goes to sleep. During the day the *hookah* (hubble bubble) is a favourite companion, particularly on the wells. Every passer-by asks for a smoke. During harvest times the peasant has a very busy time of it. Harvesting operations start early in the morning and all available hands in the house go out to assist the cultivator. With the exception of a short rest

Duly life.

CHAP I C. whole day long or till after sunset, having his breakfast brought there or going home for breakfast for a short while

Divisions of time.

The day and night are divided into eight *pahars* of three hours each, but there are no means for the exact indication of the commencement and termination of each *pahar*. The Persian wheels on wells are worked by *pahars*, each co-sharer having the exclusive use of the well for so many *pahars* every day. The *zamindars* go by the sun during the day and by the moon or stars during the night. The division is good enough for all practical purposes, but cannot of course be exact. The names for the different times of the day are —

Sarghivela	Early morning about 3 or 4 A. M. when the early meal is taken during the fasts in Ramzan
Dharmivela Namazvela	Dawn—time of morning prayer just before sunrise
Fazir	Morning—after sunrise
Rotivela	About 10 A. M.—breakfast time
Dupahar	Midday
Peshi	Early afternoon—2 to 3 P. M.
Digar	Late afternoon—an hour or so before sunset
Dinh Lattha	Sunset.
Nimashan	Just after sunset—twilight
Khaopio	Dinner time about 8 P. M.
Kuftau	Time to go to bed—about 10 P. M.
Addhi rat	Midnight.

Nikki Peshi and Dhalli Peshi and Nikki Digar and Dhalli Digar are terms used to signify further sub-divisions of the afternoon

Fool.

The people usually eat two meals a day, one before noon, generally at about 10 o'clock (called Rotivela) and the other directly after sunset. An early meal is also sometimes taken soon after sunrise and called Nirān (meaning, taken on an empty stomach) or Hānjhal (the heart sustainer) and another light meal in the afternoon, called Pichhain. The staple food grain is jowar or bajra in the winter and wheat in the summer. Rice is grown largely, but is not favoured as a sustaining food and is generally exported. It is eaten only when the peasant has rice in hand and cannot afford to purchase more expensive food grains. In that case unhusked rice is ground into flour and made into cakes. In the summer the poorer people content themselves with barley instead of wheat, and those who cannot even afford barley will eat gram or peas or other cheap grain, and sometimes in years of scarcity men in the Thal eat the Bhukul seed (*asphodelus t. bilosus*). In every case the food grain is ground into flour and *roti* (cakes) are made thereof and eaten with *dal* (pulses), vegetables if procurable, sugar, salt or *lari* (whey). Poor people often eat *roti* without any accompaniment. Meat is rarely eaten, except on

festivals, or when an animal is killed to save it from dying a natural death or of disease. Fish is largely eaten. Dates form the staple food of the poor for months, and are much eaten by others during the season with or without *roti*. *Boi* (fruit of *zizyphus jujuba*) is a favourite additional food and lily stems (*bhe* or *pabban*) are largely eaten in the central tracts of Muzaffargarh and Alipur. *Lassi*, (whey) is a favourite drink of the agriculturist at the day meal and milk is taken at night if it can be spared, but it is generally required for making whey in the morning. Butter is eaten with the *roti* as a luxury or is put into *dāl* or vegetables during the cooking. As a rule the women cook the food and the whole family mess together. In well-to-do families where *purdah* is observed, the men usually mess separately from the women.

Taking into account the large quantity of dates, mangoes, vegetables and lily roots (*babbun*) eaten, the consumption of food grain may be estimated at about 5 maunds per annum per head or about 2½ seers a day for an agriculturist family consisting of an old person, a man and his wife and two children, thus.—

The old person	.. .. .	½ seer daily.
„ man	.. .. .	¾ „ „
„ wife	.. .. .	¾ „ „
2 children	.. .. .	¾ „ „

The ordinary clothing of an agriculturist consists of a plain turban, a scarf *chādar* of cotton cloth worn on the upper part of his body and a loin cloth which is fastened round the waist, the folds of which hang down like a petticoat. When active exertion is required, the folds are collected, passed between the legs and tucked into the waist at the back. This is called *manphlā*, *bahmat* or *dadhā*. A pair of shoes completes the working-day dress of the Jat. Shoes are described as *ghelīdār* if the upper leather be in one piece, or *laundār* if it be in two pieces. The richer classes and the ordinary peasant on state occasions, instead of the working dress above described, wear a peaked cap (*topi*) with a coloured turban wound over it. A *dupatta* of English cloth takes the place of the common *chādar*, and a silk *lungi* or *lith* is added either as a scarf or wrapped round the waist, a *choli* which is like a waistcoat with sleeves and skirts is worn, and in the place of the *manphlā*, drawers made very full and baggy are worn; these are called *shālīr*, or if cut straight to the leg and tight, *phān*. On the bank of the Indus and in the south of the district the lung-smock peculiar to the Baluch is often seen on both men and women. Peasant women wear a scarf called *chādar*; it is called by different names according to its colour, a bodice called *choli* that looks as if it was made of patil work; it is, however, a work of art, and each piece is made in its own part, a petticoat or drawers are also worn—sometimes both are worn at the same time. In parts, especially in the north-east of the district near Raigpur, instead of petticoat or drawers

CHAP I, C.
Population.
Food

Dress

CHAP. I. C. the women wear a *manjhi* like the men. A pair of beardless shoes completes a Jain's dress. Ornaments worn differ according to the wealth of the wearer. The following are always worn except by the very poorest women —

Kangan or bracelet.

Nath or nose-ring

Validin or earrings.

Chura or bracelet.

To be said to have the "ears of a cat" i. e., without earring is a reproach hard to be borne by the ladies of the district. Women wear their hair in four ways according to their time of life. While they are small girls the front hair is cut straight across the forehead, and the back hair is allowed to hang loose; the hair in this stage is called *chhatte*. As a girl grows up, her hair is plaited on each side of the forehead, these plaits are called *mandhidu*, and the unplaiting of them is a solemn ceremony which takes place at marriage. After marriage the front hair hangs loose and the back hair is plaited into a tail; the front hair is called *dharī* and the tail, *gut*.

The ordinary dress of the *Kurars* is a *topi* (cap) on the head, a *chola* (sleeved jacket) and a *dhoti* (cloth usually home-spun tied round the waist and hanging down to the knees with the ends passed between the legs and fastened at the back). The Hindu women wear a *bhochan choli* or *kurta* (jacket) and a *manjhi* or a *ghaghra* (petticoat). English cloth is coming more and more into use and the average zamindar now wears longcloth instead of the coarse home spun (*khaddar*) while in winter vests made of some woollen stuff are worn over the jacket.

Dwellings
and furniture

The rural population are lodged in houses of three kinds. Each has its peculiar name. *Kotha* a house with mud or brick walls and a flat roof; *adhl* a house with mud or grass walls and a thatched roof; *gharira* an arched hut of grass. *Ghariras* are most used in the inundated parts of the district. A very few of the wealthier agriculturists own a *mirs* i. e., masonry house of one or two storeys, and some have in the neighbourhood of their dwelling house a courtyard with sheds which answer the purpose of a guest house and a place for meeting to transact business. Such a courtyard is called a *raikh*. The following description will apply to 99 out of 100 rustic home-steads. The dwelling house is a *adhl*. In front of it is a small courtyard partly or entirely enclosed with a mud wall or a fence. Within this from a tree or from posts hangs the baby's cradle (*pinghuri*) made of wood reeds, or a blanket slung, hammock-like and in the corner stands a branch of a tree the thick end of which is fixed in the ground, and the smaller branches of which are cut down to stumps. The thick part is used to tie the churning apparatus when churning is going on, and the milk vessels, after being cleaned, are hung on the stumps of the branches to dry and air. This is called a *mirsi*. Out of the courtyard

is a larger enclosure in which cattle are tied, and a few stacks of fodder stand. Attached to the house, or at a little distance from it, is a cattle-shed called *bhāna* or *dhuvinh*, where the cattle are housed during the winter. Inside the dwelling-house, which consists of a single room, is a large wooden platform, *manhīn*, on which a mat of reeds is spread. On one corner of the *manhīn* are various baskets holding cotton in various stages of preparation for spinning. In one basket, called a *taungar*, are the best clothes of the family. There are also two trays called *patota*, one of which contains the small articles for women's use—looking-glass, tooth-stick, comb, needles and thread which a bride receives from her mother, and which are called *sanphā*, the other contains the ornaments in daily use. At the other end of the *manhīn* are the family bed clothes, and there the father, mother and children sleep at night. Grown-up sons and daughters are accommodated on charpoys. Under the *manhīn* are kept the store of new earthenware vessels belonging to the house, the *ghumat* or hand-mill, and the mortar for husking called *chattū* and pestle *mohla*. At the other end of the room is the fireplace at which meals are cooked, and near it two baskets, the larger of which contains the cooking vessels and dishes in daily use, and the smaller the family store of spices. Near the walls are two or three earthen cylinders for holding grain, clothes, and odds and ends. The spinning wheel, spindle (*ūra*), winnowing basket, sieve, the iron stand for pots when cooking and the cotton gin are hung on pegs driven into the walls. From the roof hang one or two strings of cord for keeping *gha* or cold food safe from ants and cats. A net of large meshes called a *tranqar* is also hung from the roof, which holds clothes and blankets, and if the family owns a *Kurān* it is kept in the *tranqar*. A spare charpoy or two completes the furniture. Outside the house are one or more high platforms called *manhīn* (Hindustān *machīn*). On these the family sleep in the hot weather to be out of the way of mosquitoes. In the flooded parts of the district the *manhīn* are from ten to twelve feet high, and in heavy floods the people are compelled to spend day and night on the top for weeks together.

CHAP I. C. cooked that day in the deceased's house, but friends send food for the family and for visitors who come to offer their condolence. Such food is called *kaura ratta*, and visits of condolence, *mukān* or *parchāwan*. At every stage of the proceedings presents are given to the *mullān*, and for forty days after the death, food is daily given to him. There is no doubt of the truth of the local saying —

*Dhammi vele mullān karē pukār
Ya Rab Sd'm kor chokhā mar!*

In the morning the *mullān* breathes a prayer
"O Lord God! kill a rich man to-day!"

Two useful words to remember in all domestic ceremonies are *kāndha*, an invitation, and *vel* a present to the attendants, midwives, barbers *wirdās*, *mullāns* and *Brahmans*. One would like to be able to trace a connection with the old English word *vel*, meaning present to servants.

Among the Hindus the funeral ceremonies are the same in the main here as elsewhere. But the breaking of an earthen pitcher over an iron instrument on the way to the burning place, and the formal permission asked by the *bhat* on the fourth, tenth and thirteenth day after the cremation, from the assembled relatives for the son of the deceased to be allowed to bathe, shave, and change his dress is peculiar to this locality. The supposed funeral uncleanness lasts for thirteen days. When an old man dies leaving a large family of sons during the advance of the body to the burning place all the follies of the *Holi* festival are practised. One son will be thrown down another will have three or four shoes tied round his neck, while a party of three in the rear amuse themselves with striking with shoes one of the grandsons. In short buffoonery and merriment take the place of solemnity and sorrow.

Amusements.]

Most of the amusements of the people have been incidentally mentioned already such as going to fairs at shrines, marriages, funerals and visits of condolence. It is a common amusement to race bullocks at wells. A pair of bullocks are yoked to the wheel and driven round as fast as possible for about half an hour, then another pair, and so on till the competitors have all had a turn. The bystanders then decide which pair is the winner. Very often bullocks race singly. The owner of the winning pair receives no reward but is expected to give food or sweetmeats to the company. The competition interests the Jats intensely. The ordinary spectator can conceive nothing duller. The only remarkable thing is the excitement of the Jats and how they manage to raise it. The favourite day for bullock racing is the first of *Vaisākhi* (April-May) hence bullock race is called *Vaisākhi* at whatever time of the year it may occur. Wrestling, here called *malhan* goes on at every large meeting. *Jhannur* is a circular

dance which Jats dance at weddings, and wherever they happen to collect in large numbers. They move round in a circle, dancing and clapping their hands in time. Three kinds of *ghummir* are well known: *lammochar ghummir*, or southern *ghummir*, *tsatári ghummir*, i.e., *ghummir* with three claps of the hand and a pause which means four times, *tikhí ghummir*, or quick-time *ghummir*. A young man who can't dance *ghummir* is very lightly esteemed. The ladies will greet him with—

“*Na ghummir na tári,*
“*Te aqái munh te dāhí.*”

“Can't dance *ghummir* or clap your hands!”

Why, the very beard on your face is no good.”

The dance is Baluchi in its origin and the camel-drivers are experts at it.

The *Kurás* play *chley* in which dressed in gaudy clothes they stand in a circle with sticks like policemen's batons in their hands, and go round to the beating of a drum, striking their sticks together as they move. The batons have sometimes little bells attached to them, and the men often wear strings of bells above their ankles. *Doda* (base) is a favourite game of the peasants. *Uhapli* (tent-pegging) is practised by young riders, particularly on the Rangpur side.

Horse-racing (*Há'h*) is also indulged in. Fishing is a sport on the banks of the rivers. During the quail seasons large numbers of quails are netted. The drive is considered great sport. A few people shoot with guns and rifles, but many keep dogs for pig hunting which is a favourite sport, particularly in the riverain tracts. People turn out by the hundred and take a number of *munj* rope nets which are fixed at one end of the jungle, the people driving with dogs from the opposite end. Some of the pigs are netted, others are shot and some are caught by the dogs. The Labanas keep nets as a rule, but some Jats and Bloches also keep their own nets and catch the pigs when they get into the nets. It is a plucky performance. Birds are shot with bow and arrows. Blunt arrows (called *ghar*) with heavy tops are used. These fly in a vertical position and the way in which some experts near Kot Adda shoot partridges and quails with these arrows is quite surprising.

Boys' games are—

CHAP I. C. Farid of Chásharín) There are also a few people who know something of advanced Indian music. The *Mirás* generally sing well. In the towns dancing girls keep up a low class of music, and they are also requisitioned at marriages in villages. Drums and pipes are always in demand at festivals and weddings. The women always sing in company at marriages and other festive occasions.

Festivals,
Fairs, reli-
gious gather-
ings.

The fairs held every Thursday at Rámpur or Dánpur, a village three miles to the south of Muzaffargarh, at the shrine of Shoik Dáúd Jahániah have been already noticed. The usual attendance is about 5,000. There is a fair held at Khánpur, a village 6 miles from Muzaffargarh on the Rangpur road, at the shrine of Bagga Sher on Mondays in Sáwan and Bhádrón and on the Mondays after the *Íds*. The usual attendance is 2,000. It has already been mentioned the original name of the saint was Shoikh Muhammad Tabir. A fair is held at Harpállo, a village 20 miles south of Muzaffargarh, at the shrine of Dedha Lál every Wednesday in the months of Hur and Jeth, the attendance being about 2,500. The shrine has been already noticed. The original name of the saint was Shahab-ud-dín. He is said to have got the name of Dedha Lál because he was converted to sainthood by Makhdóm Jahániah of Uch, who on the occasion turned milk into blood, and made Dedha Lál drink it. A fair is held at Julwála Pír Amír at the shrine of Músan Sháh, already mentioned, near Ghazanzargarh, 17 miles south of Muzaffargarh. It is held on the 12th of Ásauj and is attended by 5,000 people who come from the surrounding districts—wrestlers wrestle there. A fair is held at Háji Mele, a village 13 miles from Muzaffargarh on the Kínjhir road, at the shrine of Muhib Jahániah. It is attended by about 3,000 people of the locality. There is wrestling and occasionally horse-racing. A fair is held at Kiri Ali Márdán a village five miles from Rangpur, at the shrines of Pír Ali, Pír Kamál, and Pír Fattéh Darya on Fridays in the month of Jeth. The attendance is about 2,500. The tombs of Pír Ali and Pír Kamál are *naugas*. In times of cattle plague cattle are brought there to be cured. A fair is held at Fattu Fanakka a village near Rangpur, where there is the shrine of Dín Sháh every Friday in the month of Ásir. The attendance is about 2,500. Large gatherings take place on Mondays and bandays from Hár to Bhádrón at Dura Dín Panah at the shrine of the saint Dín Panah Bukhari, of whom an account has been already given. The attendance is from 100 to 500 daily. A fair is held at Talá Nur Sháh a village in the *thal* where there is the shrine of Nur Sháh, on the 14th of Poh. The attendance is about 2,000. The shrine has only a local reputation. The fair at the shrine of Alam Pír has already been described. On both *Íds* people gather together in large numbers to say their prayers at the *Idgáh* or the largest mosque at the place or in the open where

there is no such building. The Hindu festivals are Dussehra when an effigy of Ravana is made and burnt, Diwālī when the houses are lit up by *chunags* and bazars illuminated; Holi which is a holiday during the early spring for all kinds of buffoonery; and Biskhi which is observed as a sacred day being the commencement of Bikramī year. A horse and cattle show is held annually at Muzaffargarh in the beginning of March and is attended by people from all parts of the district.

There is nothing peculiar about the names in the district. Some of the Muhammadan names contain the name of God or Prophet or some saint, such as Allayān, Muhammad Khan, Fattah Muhammad, some are composed of words meaning blessings such as Jindwadda (long lived), Waddhu (prosperous) among men, and Sathbhāi (having seven brothers) among women. Certain names imply the grace or protection of God, such as Allah Diwaya (given by God) or Allah Rakhia (protected by God). It is a common thing among the Mussalmans to call a son after his grandfather. For instance, Ahmad's son will be Mahmud, and his son will be Ahmad again. Ahmad will in turn like to call his son Mahmud. The names of Hindūs are similar to those in other Western Punjab districts.

CHAP I. C

Population

Festivals
Fairs, religious
Fairs, religious
Fairs, religious

Names and
titles

Names are often contracted. *e.g.*—

Khuddā	Khudayn-Khuda Bulch
Shera-Shera	Sher Muhammad.
Alu	Alam Khan
Mamdu	Muhammad Khan.
Haku	Hakim Khan
Jallu	Jalil Khan
Shamun	Shams-ud-din
Sameh	Ismail

Nicknames are sometimes given to men from their personal qualities, such as Bora (deaf), Thulla (fat) Jhatti (snatcher)

Sometimes a man calls his sons by names which rhyme with each other, *e.g.* Muhammad Yār, Ahmad Yār, Barhundur, Allayār.

CHAPTER II—ECONOMICS

Section A—Agriculture

CHAP II, A.

Agriculture

General
agricultural
conditions.

The soil of the district consists chiefly of alluvial loam more or less mixed with sand and interspersed with patches of clay, sand and salt impregnated soil. On the whole the soil is uniformly good, but agricultural conditions depend, not on so much distinctions of soil, as on facilities for irrigation. The district has practically no cultivation depending on rainfall alone. The agricultural conditions, therefore differ according as cultivation is carried on by one or another means of irrigation or flooding. The land is fairly level throughout the district with a gentle slope from north west to south east except the Thal tract at the north which has a large quantity of loose sand lying about in the form of sandhills large or small. From an agricultural point of view the district may be divided into (1) the riverain tracts, (2) the *chāhi saūlāb* tract, (3) the central canal irrigated tract, and (4) the Thal

The river
sin tract.

The floods of the Indus spread over the low lying tract along the whole of the western side of the district. The Indus, as is well known, brings down enormous quantities of water in summer and it naturally overflows the banks of the winter main stream and runs inland until it is checked by artificial protective embankments, built almost throughout the length of the district. The length of this tract may be taken roughly as 118 miles, its breadth varies from 2 to 9 miles. The water of the Indus carries a good deal of sand with it, and in consequence of the great strength of the current it cuts up and spoils land very quickly while it takes time in silting up depressions and leaving alluvial deposits. The conditions of the tract throughout the district are very much alike, small plots of land here and there being of superior quality compared with the average lands of the tract. *Kharif* is grown only on the higher pieces of land which are above the reach of ordinary floods, and the crops usually sown are *jowār* *lsira* cotton, and *til*. The principal crop grown in *rabi* is wheat. Next in importance come gram, *ussun* (*Brassica oleracea*) and *mas ar*. Very little peas and barley are grown. *Massar* and *sukumta* are usually sown on newly formed land. Cultivation depends on the *saūlāb* (moisture from inundation) helped in places by wells and *ghallirs* (Persian wheels) put up on creeks, depressions or ponds. The main stream of the Chenāb confines itself within narrow limits and has consequently cut deep into the ground. The floods of this river do not therefore, spread far and wide. The tract inundated by the Chenāb is about 127 miles long and varies in breadth from 1 to 6 miles. Its silt deposit is very much richer than that of the Indus and its water is more fertilizing. Similarly to the Indus riverain,

cultivation in the tract flooded by the Chenab depends mainly on the moisture received from the annual rising of the river assisted by wells and *phallîs* put up on creeks, depressions and ponds. The crops grown on the Chenab are also the same as on the Indus, the only difference being that peas are grown in a much larger proportion here and are used up or sold as fodder, while *musar* is not such a favourite crop. The proximity of markets is a great advantage to this tract. The river called Chenab is really a collection of the five rivers of the Punjab. At the extreme north-east of the district it consists of the rivers Jhelum, Chenab and Râvi, and the Ghara (Sotlu and Beas combined) joins it about 12 miles below the north-east boundary of the Alpur *tahsil*. The fertility of the Chenab in the district is due to the rich silt

CHAP II A

Agriculture

THE RIVER
CHENAB

CHAP IIA.
Agriculture

The central
canal irrigat-
ed tract.

of May and last till September or October. The canals derived from the Chenab sometimes cease to flow as early as August. There are two series of canals (1) The Indus series which are derived from the Indus, and (2) the Chenab series taken out of the Chenab. The fertilizing power of the water of each series of canals corresponds to that of the parent river. But while the Indus Canals bring a constant supply for quite six or seven months, the Chenab series cannot be depended upon for more than four months. The construction of a large perennial canal from each of the three rivers Jhelum, Chenab and Ravi is evidently responsible for an early fall of the water level in the so-called Chenab. The system of agriculture is more or less alike throughout this tract. The important *kharif* crops grown are—indigo, rice, sugar-cane, *jowar*, *baajra* and cotton. Indigo flourishes in sandy soil and is more in favour in the canal irrigated parts of the Thal. Sugar-cane is grown successfully in certain groups of villages, while the other crops are found in varying proportions all over the tract. The principal *rabi* crop is wheat, but barley is also grown by the poorer peasants. Peas and gram are raised as double crops off rice. Tobacco is grown in small quantities. With the exception of sugar-cane the *kharif* crops depend mostly on canal irrigation, while the *rabi* crops have to be helped to maturity with irrigation from wells, except gram and peas which are grown on rice fields and require no further irrigation. Ordinarily, every holding is supposed to possess a well or a share in a well. A portion of the holding generally one-half is sown with *kharif* crops, the other part is ploughed up with the help of canal water and sown with *rabi* crops in October or November. The well is then put into working order and the wheat or other irrigated *rabi* crops are watered till the beginning of April, i.e., till the harvesting time.

Very rarely, when the canals run low unusually early the wells are put in working order to assist the sowings; otherwise well waterings begin when the crops have been sown. In some years on the other hand the canals keep running throughout the year and the wells are worked very little if at all in some villages. Farming in this circle is on a somewhat large scale, and accordingly not very economic except on the wells adjoining the Thal, which are similarly circumstanced to the Thal itself. On the other wells the land is generally divided into two halves and the usual practice is to take two crops (*rabi* and *kharif*) off one piece and then let it lie for two harvests treating the other half similarly in the meantime. There are some pieces of land called *jalis* which are attached to no well, and here it is generally not possible to grow any *rabi*. So these are reserved exclusively for *kharif* and the same crops are sown every year. On the other hand, the area under *rabi* crops being larger than that under *kharif*, there are plots which are sown every year with *rabi* without the advantage of a *kharif* crop being raised after the *rabi*.

At the same time there are pieces of land where rice is grown and is followed by gram and peas, and thus two crops are raised every year. The use of manure is not common. On the wells, lands being prepared for *rabi* are thoroughly manured. Then no manuring is necessary for rice or indigo if they follow wheat, otherwise rice fields require manuring. Indigo needs no manure. If cotton is sown after wheat, then the land must be manured a second time. In case of other crops it is not essential to manure the land after harvesting the manured *rabi*. But in practice, the zamindár does not like to sow his crops without having previously manured the land, unless he is too poor to afford it. Rice is largely sown in tracts affected by *somí* (percolation of water), but the land is never manured.

CHAP. II. A

Agriculture

The central
canal irriga-
ed tract

CHAP. II. — throughout the district having an admixture of sand even the
Agriculture hard *darh* soil having a sub-soil of soft alluvium percolation goes
 on unobstructed. Abundant rainfall which is however, rare in
 this district, helps to make the water logging worse. *Somd* is
 found largely in densely cultivated bits and rice cultivation has
 a good deal to do with it. Rice cultivation as is well known
 requires a large quantity of water. Indeed the more water in
 the fields the better for the crop. It is said that a rice field
 should always have water standing in it. This being so a large
 tract where rice is cultivated to a very considerable extent would
 be eminently predisposed to the appearance of *somd* when the
 other causes above described are also at work. Evidently the
 extension of rice cultivation began originally with an abundant
 supply of canal water in the *darh* villages and it was enhanced
 on account of the sub-soil moisture which was very favourable
 for the rice crop. As is usual with ignorant people they blindly
 pursue a course too far, once they find some people benefiting by
 it. This is what has happened here. Rice cultivation is easy and
 does not require much labour. This is the chief reason why it
 recommended itself so much to the lazy zamindar of this district.
 The circumstances at first favoured rice cultivation. Rice cultivation
 has now in turn brought about conditions rendering the
 cultivation of any other crop impossible, and even this crop is not
 so profitable on land which has been under *somd* for some time.

The Thal

At the north of the district and removed from the river lies
 the high sandy table land called the Thal which is at present
 beyond the reach of canal water. This tract consists of sandhills of
 varying dimensions with strips of hard land known as *laks* or *pattis*
 intervening. The land in the *laks* or *pattis* is generally good and is
 cultivated with the help of wells. The rest of the land is all
 unculturable sand but grows some trees like *jai* (*Salvadora oleoides*)
 and bushes like the *lana* (*Suaeda multiflora*) the *phog* (*Calligonum*
condiculaceum) and *kirs* (*Euphorbia aphylla* or leafless caper). In
 the *laks* and particularly on wells are visible larger trees of *alsis*
 (*Tamarix orientalis*) and *kandis* (*Prosopis juliflora*). The *kandis*
 in this circle is a large tree unlike the *kandis* (or *jand*) tree in
 other part. The reason is that these trees are regularly pruned
 every year the loppings forming valuable fodder for sheep and
 goats. The result is that the trees grow straight and large.
 Moreover the trees are carefully preserved for the sake of their
 valuable leaves. The height of the *kandis* tree is generally 30 or
 40 feet and the girth is sometimes as much as 10 feet. Water
 is very scarce in the Thal and the rainfall is uncertain so there
 must be a well wherever there is cultivation. It does sometimes
 happen that in consequence of good and timely rain, crops are
 sown and raised without any help whatever from the wells but
 the land nevertheless withers and goes to a well which has been
 out of use for some time in consequence of the poverty of the

landowners or adjoins the area attached to a working well and is cultivated by the occupants of that well. The system of agriculture in this circle is very economic. Indeed it is far more economic than the system in any other circle of the *taluk*. It is the necessity of attaching great value to water and manure which makes the people so careful in farming. First of all unless the land attached to a well is owned by one person or is cultivated jointly, it is invariably divided into a number of blocks according to the number of shareholders. This division is a permanent one although it is made merely for purposes of cultivation and the proprietary holding is kept joint. Every shareholder cultivates his share and sticks to it, so much so that if one of the co-shares absents himself leaving his land unattended, none of the remaining co-shares will think of ploughing up one yard of land out of the absentee's share. The nature of soil in the Thal is such that it is simply impossible to grow a crop without manuring the land. Before therefore thinking of cultivating land, a person has to make arrangements to keep cattle on the well. What is generally done is to keep a flock of sheep and goats, whether they belong to the proprietor, the cultivator himself or to a third person. If the flock belongs to a third person he is allowed to graze the sheep and goats free in the pasture around the well, and is paid one-quarter *seer* of grain per diem for every score of sheep and goats. The total expenditure on fees paid for manure is supposed to equal the quantity of grain required as seed which is from 30 *seers* to a maund per *bhagh* (half acre). Sheep manure is considered very powerful and is very carefully laid out in the fields before and after ploughing. The

CHAP II.A. sometimes have as many as six pairs, and on some wells where people are poor they cannot afford to keep more than two pairs. The extent of cultivation varies with the number of bullocks. Where there are four pairs or more the well is supposed to work day and night. Then the wells are sweet and brackish (*shor*). The water in the Thal has throughout some salt in it but the quantity in the so-called sweet wells is so small that it does no harm to the crops, and it is possible to grow *rabi* as well as *khari* on them. On the *shor* wells however, it is not possible to grow anything but wheat, no *khari* being possible. Indeed even turnips will not grow. The wheat grown is also very inferior in years of good rainfall however the *shor* wells are supposed to yield far better wheat and in much larger quantities than the sweet wells. On the *shor* wells the people generally grow wheat alone, and after the crop has been harvested they leave their wells and migrate for the summer to other parts generally to some Bet, to feed their cattle. Even in winter they have in some cases to bring drinking water on donkeys from large distances as the water of the wells is too bitter to drink, and acts as a purgative if taken. As a rule, the water is very bitter when the well begins to work, but improves when the well has been worked for some time. The soil being sandy great care has to be taken in laying water on to the fields. The aqueducts are V shaped pointed at the bottom and are carefully levelled so that even small quantities of water can flow on to the fields. The aqueducts are plastered over with good clay and straw to prevent water being absorbed by sand. They are kept in excellent repair and not unfrequently a man sees rags tucked in, to prevent leakage. The fields are also divided into small beds, generally three yards by two yards in size where the soil is inferior, and up to six yards by two yards where the soil is good and a man has constantly to be on the watch when water is being laid on to turn the water from one bed to another. The idea is that inferior land should not get too much water at one time. A very notable feature of this circle is that patches of cultivation are distinguished from a distance by means of large trees growing on the wells for among the sand hills it is only on a well that one can expect to see a large tree. Rain is indispensable for this circle. Nowhere can a good crop be grown without the help of rain, whether the wells be sweet or brackish. It is not only that well water is insufficient to water a large tract of land but since successful cultivation depends so much on manure and the cultivation on the wells cannot possibly supply fodder for the cattle that have to be maintained on each well the question whether there will be good fodder in the jungle is a matter of great concern to the cultivator. With rain the Thal is a paradise for the cattle owners. Beautiful grass springs up in all the strips and belts of low lying land and leaves nothing to be desired so far as cattle are concerned. But in years of drought

the grass dries up, there is no fodder for the cattle, which must either perish or be taken down to one of the rivers for grazing purposes, thus depriving the wells of the most essential element of farming,—the manure. A cultivator no doubt tries to grow a crop somehow even in the absence of rain, but the outturn is only nominal.

CHAP II A.
Agriculture
The Soil

In the tract with brackish water, it is not possible to grow any *dhali* unless there has been an unusually good fall of rain. In the remaining portion only a little *javār* is grown for the bullocks, the ears being generally lopped and the grain eaten by the cultivators. Sometimes a little cotton is also raised on each well. The *rabi* harvest begins invariably with turnips for the well bullocks. Then comes wheat which is the staple crop of the tract. The wells are scattered about the sandy desert.

The following are the chief distinctions of soil according to the quality of land, *re*, its composition. (1) *Mill*, (2) *Gias*, (3) *dash*, (4) *diamman*, (5) *rug*, and (6) *Rothi*.

Soils

Mill is the name applied to high class land which consists of a rich, soft and friable loam, is highly manured and produces the best crops. *Mill* is found in the canal-irrigated tract mostly roundabout towns and villages. It is supposed to be very sweet, and absorbs and retains moisture. It is also found in portions of the river-irrigated tract. *Gias* is soft land consisting of a good loam with a quantity of sand which makes it easy to break up and favourable for the growth of crops (except rice) with a copious supply of water. This class of land abounds in the river-irrigated tract. *Dash* is peculiar soil, very hard when dry, but soft as cotton when wet. It consists of stiff clay with no sand in it, and is very difficult to plough, when dry. It is manageable only when watered, and as it dries, the surface gets cut up and forms into large and hard clods, which make the fields too rough even for cattle to tread. There are three

AP II. A thing but the most inferior crops, but where the stratum is thicker, say about a foot or so, good wheat, indigo and other crops can be raised with sufficient moisture. The sand at the bottom of the clay is unable to retain water, so unless the land has the advantage of *sailab*, it requires constant watering. Only those crops can grow on *dramman* land which have short roots. Some varieties of *dramman* peculiar to the Indus riverain are *trappar*, *jil*, *khangrali*, *sar* and *udra*. *Trappar* is low land which always retains moisture and has about two feet of loam lying over sand. The outturn on such land is very poor. A kind of short grass grows on it, which is eaten only by sheep and goats. *Jil* is very low land which has too much moisture. Crops sown accordingly turn red, and cannot generally ripen. The only thing that grows on this class of land, is *mattar* (peas). *Khangrali* consists of hard black clay mixed with a little sand which dries up very soon and cuts up the hoofs of bullocks. It requires constant irrigation in order to raise a successful crop. *Sar* is similar to *khangrali* with no sand at all. It breaks up in very large clods, and becomes inaccessible to man or bullock. Seed is scattered about in such land without ploughing. *Udra* is the name given to high sandy *laccos* of land adjoining the river bank which cannot be flooded. Wheat and *sira* can be raised on *udra* land with the help of a *ghaldr*. In the southern half of the district *dramman* land is called *rug*. But in the *Simawan* thal the term *rug* means sandy land in which the proportion of sand exceeds that of clay. This description of sand is found on the skirts of the Thal. *Rug* is of two kinds *saitha* (sweet) *rug* which is brown in colour and is favourable for all crops, and *kaura* (bitter) *rug* which has an admixture of salt in it, is darker in colour and can grow wheat and barley alone. This class of land has a stratum of light clay four or five feet deep placed over sand. With canal water *rug* grows good indigo and *moth*. *Relli* is land in which the quantity of sand largely exceeds that of clay. The land in the Thal is mostly of this kind. To an outsider the soil in the Thal looks quite uniform but there are no doubt peculiarities which distinguish land in one place from that in another. The Thal is supposed to be divided into two strips running north and south. One touches the Rangpur sub thal on the east and extends as far as the rakk called Thalwahi which takes up the central portion of the Thal right through from north to south. The other strip is that to the west of the rakk. The land in the eastern strip is called *kauri so* and that in the west strip is mostly *muthi so*. These distinctions are based on the quality of water. But with a good rainfall the crops in *kauri so* are far superior to those in *muthi so*. The best soil is called *takht*. It consists of a deep and hard layer of good clay which sometimes has a little salt in it. But the effects of this salt (saler) disappear when a little sand is taken from the neighboring sand hills and mixed up at the time of ploughing the fields. Next comes *shil*

which is a soil somewhat softer and with a large quantity of salt in it. It requires less water at the time of sowing as also for maturing the crops. Indeed excess of water in this soil destroys the crops. *Lach* is a soil midway between *talhi* and *sikal* and consists generally of plots of either soil mixed up in one place. The worst land is *dhilli* which has a large quantity of sand mixed up with a soft loam. The soil is not good for wheat, but yields *bājra* and *ursān*. The wild shrubs of *bū* (*Laabasis mollis*) and *pandera jāla* (a) which is useless even as fodder, *phor* (*Calligonum canthiulaceum*) and *thumra* (*Citrullus colocynthis*) abound in such lands.

CH. P II A
Agriculture
Soils

The classes of soil adopted for the purposes of assessment and of the preparation of Revenue Records, will be mentioned further on, in Chapter III; Section C.

With reference to its agricultural operations, the district consists of three parts, a division which is based on the method of irrigation—

Area of
each

1. The riverain tract, depending for its irrigation on the rising of the river assisted in places by wells and *ghallārs*
2. The canal tract, dependent on inundation canals assisted by wells.

CHAP II.A. acres This is, however, possible if the cultivator be intelligent and
Agriculture hard working or if the shareholders are united otherwise

"*Aklūn bājh khūh khālī*"

"Without wisdom the well is empty"

Canals.

Canal irrigation is either by flow from a water-course, called *Paggu* (the cut being called *Tukka*) or by lift, i.e., by means of a *jhallār* (Persian wheel) put up on a water-course and in a few cases an old canal

Agricultural
implements
and appli-
ances.

To cultivate a small holding say of 15 acres, two yokes of oxen are required, costing at the least Rs 60 or Rs 80 per pair. The wood work of a well, if made of *kikkar* or *fardāh* would cost about Rs 40 if of *shisham* Rs. 50 or Rs. 60. The well ropes and pots, which require frequent renewal, cost about Rs. 10 a year. The other implements would be one or two ploughs, one or two yokes (*panyālī*) a drill (*nālī*) one or two rakes (*jantra*) a wooden roller (here called *malha* or *marha*) a mattock (*tahī*), a smaller kind of mattock (*icihola*) a sickle (*idri*), an axe (*kāhārī*), a pitchfork (*trasgal*). The cost of these tools would be about Rs. 10 to Rs 12. The value of the well, wood work, bullocks, and ordinary implements together would be about Rs 150. It should, however be added that the cost to a villager of these implements would be much less as he would probably get the wood from the village wastes and the village blacksmith and carpenter would be recompensed not in money, but by a payment of grain at harvest. The implements used in the manufacture of indigo and sugarcane will be described further on.

Rotation of
crops and
fallows

In the alluvial tract no rotation is observed, nor is it necessary. The strength of the soil is renewed every year by the deposit which the rivers bring down. In the canal and well country the necessity of changing the crop is thoroughly understood. The general practice is to divide each estate into two parts. In one part *kharif* crops are sown in the other *rabi*. The following year *kharif* crops are sown in last year's *rabi* half and *rabi* crops in last year's *kharif* half. This alternation is called *dupar*. There are exceptions to this rule especially in the richer lands and where manure is abundant. In sugarcane lands the rotation is generally turnips sugarcane indigo and wheat. These lands are always under crop and the strength of the soil is maintained by heavy manuring. Wheat and barley are believed to do well after indigo and rice and peas or gram are generally raised off the rice fields. Wheat cotton or melons thrive after sugarcane. *Jālī*, *bājra* *mūh mung* and *mīsh* do well after wheat and barley. The five *kharif* crops just mentioned are usually the end of a series of crops. After any of them the soil is considered to be exhausted and to require renewal by manure and constant ploughing. The people appreciate repeated ploughings as a restorative. The expression is that the mouth of the soil is opened by the plough and attracts the sun and moon. In the richer parts, the land is

never allowed to lie fallow. Where manure is scarce, land is cultivated every alternate year. The soil called *drumman*, which is easily exhausted, is sometimes allowed two or three years' rest between every two crops. All rules of rotation and fallows are liable to be broken if the canal-running season is prolonged. Like inundation-water, canal-water is so rich in silt that it manures as well as irrigates.

CHAP II A.
Agriculture

The alluvial tract is never manured. The deposit renews its strength. In only one case is inundation hurtful, that is, when the flood deposits its silt on the land nearest the river bank, and as it finds its way inland, flows over land impregnated with silt which it imbibes. When in this state it is called *kala pani*. In the remainder of the district the use of manure is general. The manures in use are—

Manures

1. Farm-yard manure.
2. Indigo refuse called *ralh*.
3. Clay from the canal spoil banks.
4. Sand from the *thal* sandhills.

CHAP. II.A.

Agriculture

Agricultural labourers.

Table XVII shows that in 1901 there were 18 843 agricultural labourers or their dependents,—2 888 persons engaged in the manufacture of tools and machinery or of iron most of them probably being village *lohars* (blacksmiths) preparing and mending the agricultural implements, 5,170 potters, and 4 912 carpenters. Most of these artisans depend upon agriculture. Of the 9 442 persons returned as connected with leather bones and horns, it is difficult to tell how many are village *mo his* (cobblers) and how many village *chuhars* selling bones as a by-product. Taking about two-thirds of these as village labourers, it would not be going far wide of the mark to assume that the number of agricultural labourers is about 36 000 or 9 per cent of the total population.

Farm servants and labourers.

Farm servant here called *rdhak*, are usually hired by the year i.e., from the beginning of Hârb to the end of Jeth. They are sometimes hired by the half year. The wages of a farm labourer consist of four parts —

Khadh or diet

Kirhion

Byrai

Varas

From 1 to 1½ maund per month.

Cash at 8 annas per month.

A present at sowing and harvest.

A present of from 2½ to 3 maunds in a lump.

Clothes are sometimes given. The *rdhak* also gets fodder for one animal and a share in the greens cooked for the master's family. He accompanies the family on pilgrimages and gets fed going and returning. The pay of a *rdhak* cannot be less than Rs. 7 or 8 a month.

The persons employed as farm servants do not belong to any particular class where there is a family of several sons some will stay at home and cultivate the family land, while the others go out as farm servants. People of all castes become labourers. Many of the 'proprietors' and 'tenants' are also field labourers, 'sweepers' washermen and 'weavers' also supply a number of field labourers. It cannot be said that field labourers are in a condition distinctly inferior to that of the poorer agriculturists who cultivate holdings of their own. Those hired by the year or by the half year are paid monthly, and have no need of an account with a village trader. The poorer agriculturists often go out as field labourers merely to get rid of the recurring responsibility of paying the land revenue and put a tenant who will pay it in possession of their land to cultivate for a time. These field labourers that are hired for the job as winnowers, cotton pickers, reapers and indigo-churners, are paid at once and have no need to go to the village trader. On the whole, the field labourer is better off than the poorer agriculturists.

Day labourers

The class of day labourers is composed mainly of wandering families of Pathans temporary immigrants from Peshawar or *Mareechas* who come from Bikaner. The Pathans called *Powit daks* enter the district at the beginning of the cold season and having stayed on through the winter and the rabi harvest, return to their

homes for the summer. Such labourers are generally paid in cash according to the amount of work done by them. The local day labourer gets from two to four annas a day in the villages and four to six annas a day in the towns. Skilled workmen get up to Rs. 1 a day.

CHAP II.A
Agriculture
Muzaff.

these Women are employed on picking cotton, and are supposed to be given $\frac{1}{12}$ th of the cotton they collect when the crop is in full bloom, and as much as $\frac{1}{2}$ th when the produce is small and the labour less productive. The produce is, however, not weighed, and the women are allowed to take a handful, which is supposed to represent the customary share. As a matter of fact, however, they take much more than is supposed to be their due. The carpenter and potter are given two *seers* of cotton for every yoke of oxen the former getting his dues from all classes of land and the latter on all classes except *nahri* and *saildb*. About $\frac{1}{12}$ th of the gross outturn of cotton is lost in these expenses. The indigo crop has to be cut and carried to the vats. This work is generally done by labourers, as the cultivators are busy at the time in ploughing up fields for the *rabi*. The labourers are paid two annas for cutting, and two annas for carrying enough stalks to fill up two indigo vats, called a *jori*. But sometimes the tenant himself does this work. The *talora* (churner) receives from Rs 6 to Rs 12 per month, and prepares one *jori* a day. Much depends upon the skill of this workman, and the quality and quantity of the outturn varies with the care and experience of the churner. Besides his pay he gets a little *ghi*, oil and tobacco every day, and is given a piece of cloth for use when working at the vats. These expenses may be reckoned at one anna per *jori*. The total expense per *jori* thus amounts to six annas. Taking the outturn of each *jori* to be valued at Rs 2 4-0, the expenses amount to one-sixth of the produce. Very few iron cane presses are used in this district. The expenses connected with the old wooden sugarcane press are numerous, and the cost of production of *gur* with this machine is admittedly no less than one-third of the total product.

Principal
crops.

The staple food grains of the district are *jowar*, *bajra* and wheat. The proportion of *kharif* and *rabi* crops is — *kharif* 80, *rabi* 70. The average area under each of the important crops matured on an average of five years was ascertained at the recent settlement to be as follow —

Crop	Area.	Per-centage	Crop	Area.	Per-centage
Rice	24,031	8.21	Brought forward		
Jowar	13,618	3.09	Barley	10,437	2.37
Bajra	15,377	4.00	Gram	14,118	3.13
Moth	7,451	1.92	Musar	6,257	1.41
Banwak	1,216	.37	P. 20	19,111	4.18
Sambakha	32	.01	P. kabafat Ue	8,602	1.77
TU	4,711	1.03	T. lacca	1,52	.27
Chillies	1,2	.03	M. thr	3	.01
Sugarcane	4,15	.92	Onion	8, 3	1.91
Cotton	1, 6	.37	P. d. 1	41, 17	9.18
Indigo	19,151	4.18	Vegetable	1,311	.28
Wheat	212,007	45.88	Fruits	415	.10
Carried over			Total	41, 313	1.70

Cotton is grown in every part of the district except the inundated lands. The land is prepared in February and March. Five to seven ploughings are given and the clod-crusher is dragged over the ground after each ploughing. The seed is prepared by being rubbed in cow-dung, and then dried. The best time for sowing is April. The seed is sown broadcast, and after being ploughed up, the land is divided into beds of a suitable size for irrigation. Two waterings are then given at short intervals. When the young plants are about two feet high, a plough is driven lightly among them to loosen the soil. The cotton ripens at the end of September, and picking goes on from then till December. Cotton is picked by women every eighth day. Their share is called *blanjí*. The first cotton-picking is called *lávin phoan*, and each picking is called an *oá*. Four to eight sers of seed are sown to the acre. The enemies of the cotton crop are *múlá*, a blight that begins at the stem and spreads over the plant, the soil becoming water-logged (*soma*), and a red worm that attacks the cotton in the pod. The boll-worm discovered recently also does much damage.

CHAP II A

Agriculture

Principal crops.
Cotton

CHAP. II. A district should produce better indigo than Bengal, because there is little rain, which is the curse of the Bengal planter, Muzaffargarh indigo sells at less than half the price of the Bengal indigo. If indigo is grown for seed, it ripens in November and December. Sixteen sers of seed are sown to the acre. The stalks and leaves after being taken out of the vats, are called *talk*, and form a valuable manure.

Jowdr. *Jowdr* is sown for fodder in March and April, and for grain in July and August, but in the *thal* a second sowing is made for fodder in July. The grain ripens in October, and, while ripening, is protected from birds by men on high platforms with slings and crackers. The ripe ears are cut off and threshed. A maund of seed is sown to the acre.

Bajrd. *Bajrd* is sown from July 15th to August 15th. It is protected while ripening like *jowdr*. When the ears are ripe, they are cut off, and the stalk is left standing. The stalks of *bajrd* are never cut and stored for fodder like *jowdr*, but are left standing for the cattle to eat, and great waste is the result. Eight sers of seed are sown to the acre.

Rice. Rice is sown from 15th April to 15th May in nurseries, which are manured a hand breadth deep with ashes, or finely pulverized manure (*pdh*), and which are very carefully watched and weeded till the seedlings grow about eight inches high, which they become in a month. The seedlings called *byari* are planted out at the distance of a *kath* (foot and a half) from one another in well prepared land in which water is standing. This water is allowed to dry up once, but after that the plants are kept submerged. Rice is one of the few crops which is carefully weeded. It ripens from August to October. The grain is extracted by the sheaves being beaten against a log or a bank of prepared clay. It is firmly believed in the south of the district that if any calamity happen to a rice crop it will turn into *samuka*.

Sugarcane. Sugarcane is grown in every part of the district except the *thal* and the inundated tracts, but as it requires capital and abundant manure it is mostly found in the neighbourhood of towns. The selection of land for the next year's sugarcane is generally made from fields which have just borne wheat. Beginning from May, the land is ploughed from four to five times during the summer. After each ploughing the land is rolled and lelled. It is then heavily manured. Between September and January a crop of turnips is taken off the land. The local theory is that turnips do not exhaust the land. The truth is that fresh unrotted manure is used, which requires the extra handling and watering caused by raising a crop of turnips to make it sufficiently decomposed to be beneficial for sugarcane. After the turnips have been removed the ground is ploughed eight times more and rolled. The sugarcane is then sown in February and March. Canes for seed have been stored in

mounds covered with earth called *tig*, since the last year's harvest. These are now opened, and the canes are cut into pieces with one or two knots in each. A plough, which has a brick fastened across the sole to make a wide furrow, is driven through the ground. A man follows, who places the pieces of sugarcane continuously in the furrow, presses them down with his feet, and covers them with earth. Then a log of wood called *ghial* is dragged over the field. After planting the only care which sugarcane requires is constant watering and hoeing. Judging from the accounts of other countries, hoeing is not done often enough. Two hoeings are considered sufficient. Sugarcane is cut and crushed from the end of November to the end of January. The double-roller wooden crusher is still used in places, although it has been replaced generally by the iron crusher. The following are some of the notable points in the working of the wooden crusher. There are ten attendants on the crusher and *gur*-boiler. The crusher is worked from midnight to 10 A.M. This time is chosen as less severe on the animals than the day, and also because fewer visitors come at this time, it being *de rigueur* to give every caller as much juice and cane as he can eat, drink and carry away. It is very difficult to estimate the net profits of growing sugarcane. Each owner extracts his own juice, and makes his own *gur*. The wages of the workmen are paid in every possible form. For instance, the *dhora*, or man who puts the canes into the crusher, gets one blanket and a pair of shoes; when crushing begins, a quarter of a ser of *gur* and a *chitāl* of tobacco per day, Rs. 4 and four sers of *gur* per month; a present of from Rs. 1 to Rs. 2 when the work is finished, and fifteen sers of wheat under the name of *bijāī*. Then, again, some attendants are paid by the *lachcha* month, and some by the *palla* month. A *lachcha* month is a calendar month. A *palla* month is when a sugar-crusher has been worked thirty times, and each time has extracted ten maunds of *gur*. A *palla* month may occupy two calendar months or more. We get into more certain ground, when the owner of the cane has no sugar-crusher. He pays the owner of the crusher one-third of the outturn of *gur*, the owner of the crusher supplying all attendants and animals required for working it.

CHAP. II A.

Agriculture

S. 11.

Sdmuka is a *kharif* crop that deserves mention from the mode of its cultivation. As the rivers recede in August and September they leave large flats of quick-sand, or rather quick mud which will not support a man. The sower, taking a *ghara* of seed, enters the mud supporting himself on the *ghara* and scatters the seed over the mud. As the mud dries, the plant springs up and produces grain in October. The grain is small and inferior. *Kirārs* eat it on fasting-days. The straw is considered excellent fodder.

Early crops:
Wheat.

Wheat is grown in every part of the district. The land is ploughed seven times. On the banks of the rivers, if the alluvial deposit be friable and soft one or two ploughings are considered enough. The fifteenth of *Kātik* which corresponds to the end of October is the day for beginning to sow wheat and sowing should be over by the fifteenth of *Manghir* or the end of November, though in practice it continues throughout December. The seed is sown broadcast (*chhattā*) in the *thal*. Fields are ploughed after being watered (*rauni*) and if they do not dry up till the sowing, seed is scattered and the land ploughed and rolled. It is not watered till the sprouts are out of the ground. This is called *pakā chhattā*. But if the moisture dries up before sowing the fields are watered after scattering the seed. This is called *kur chhatt*. On alluvial lands and other heavy soil, seed is sown with the drill when there is moisture in the land and then the field is not watered until the sprouts are out. But when the land has no moisture, the method of *kur chhatt* is adopted. Sowing with the drill is supposed to be surer and more productive.

The essentials for a good crop of wheat are popularly considered to be—

- 1 Sowing in *Kātik*.
- Watering in *P. h.*
- 2 Treading in *Manghir*.

An early crop is called *jethi* and one sown late is termed *Lanjhi*. Wheat is watered from three to nine times. The number of waterings depends on the kind of soil and on the weather. Green wheat is largely used for fodder, and while the grains are tender the ears are roasted and eaten by human beings. The name of wheat so prepared is *alkun*. Wheat is liable to be attacked by the following diseases or blights—

Black—In March and April the grains shrivel up, and become curved and black.

Asi or smut—The grains become black, and turn to a substance like ashes.

Rattle. It rattle reds—The whole plant becomes yellow and shrivels. It is said to be caused by extreme cold.

Khali, a E. N. W. wind that scorches up the crop.

The weeds noxious to wheat are *bhúkal*, *jaudal*, *javáñh* or camel-thorn, and the thistles called *lehú* and *kandiáñí*. The day for beginning to reap wheat is the first of Baisákh, about April 12th. Harvesting operations however begin a week or ten days earlier in the *thal* and a week later in the riverain tracts. Reapers are called *láihár*, and their wage is *láí* or *lári*, nominally one shoaf in every forty. But the reapers scheme to make their sheaves large, and their share amounts to about $\frac{1}{10}$ th of the crop. Each day's reaping is carried in the evening to the threshing-floor called *pín* or *bhajar*, and in the north *kháluára*, and is trodden out by oxen tied to a stake in the centre. The action of the oxen is helped by a heavy log called *phalla*, being dragged by them as they move round. The cultivators rarely winnow their own wheat. They engage *kurtánas*, *mochís* and *chuhás* to do it, and will sit still and see the corn and straw destroyed by rain rather than winnow themselves, if a winnower cannot be obtained. The heap of cleaned corn is called in the north *dherí*, and in the south, *bár*. It is divided among the various claimants, and as the cultivator has postponed paying his bills till harvest time, he appropriately uses the proverb.

Bár cháiñ te Kiamat áran

Dividing a heap of corn is as bad as the Judgment Day

Wheat is divided into *kinjharí*, or bearded, and *rodí* or beardless (literally bald); and into red and white. Other kinds are—*pamman*, of which the grains are longer and thicker than any other kind. It is cultivated as a luxury, and used for parching, for making the edible called *ghunghnián*, and vermicelli. *Mendhánudí* or *daudí*, of which the ear is small and curved. The grains are small, white and curved. It is so named because the grains being close set are supposed to resemble the plants of a gull's han. *Guddi* is similar to *pamman* but has a shorter grain. *Mamatiñiñí* has a ruddy brown grain and *numani* produces a short white grain. If the sowing is early, i.e., in Katik, six *páñs*, which equal one maund of seed, are sown to the acre. If the sowing is late, i.e., in Manghar and Poh, eight *páñs*, which equal one maund twelve *seris*, are sown to the acre. The amount of seed required is less in drill than in broadcast sowing.

CHAP II.A.

Agriculture

Pabi crops
Wheat

Kinds of
wheat grown.

Amount of
seed

CHAP II. A. are called *polhi*. To sleep in a pea field is believed to produce a kind of paralysis called *manda* and a diet of peas causes the disease known as *ud*. Pea bread is considered very satisfying. A quarter of a ser of pea bread will satisfy a man to the extent of inducing sleep. From 20 to 80 sers are sown to the acre.

Gram. Gram is sown on *saildba* land during October. One or two ploughings are sufficient. The seed is sown broadcast. The young leaves are known as *phalli*. They have a pleasant acid taste, and are eaten as a vegetable. Gram ripens in April. The pods are roasted and eaten under the name of *dmin* and *dhadhri*. *Amin*, plural *dmidin*, is used in the north, *dhadhri* in the south. *Amin* is said to be derived from *ham chunibdd* "may it be like this," because gram ripens first of the *rabi* crops. Ten sers are sown to the acre.

Turnip. As already described under sugarcane, turnips are sown to prepare the land for a *kharif* crop. The seed is sown in September, and the turnips are ripe in January. They are mostly used as fodder and ripen just in time to relieve the failing stocks of other kinds of fodder. The leaves stalks and roots are eaten as a vegetable and the root is cut in pieces and dried for summer use. From the seeds is extracted a bitter oil. The plants intended to provide seed for next sowing are prepared in a peculiar way. When the plant is in its prime, the leaves are cut off two inches from the root, and the root is deeply scarified. It is then watered, and sends up a fine flower stalk. The wonder is that the plant survives such ill usage. A turnip prepared in this way for seed is called *ddkun gonglun*.

Ussun. *Ussun* is the *tdramind* of the Punjab (*Brassica crucea* or *cruca sativa*). It is sown in September. When sown alone or with *mdah*, it is intended that the seed should ripen. When sown with peas or gram it is intended for fodder. One or two ploughings are sufficient. While green it is eaten as a vegetable. *Ussun* ripens in March and April. The sheaves are collected on a piece of hard ground and the seed thrashed out with sticks. The oil extracted from the seed is used for burning, anointing, and making sweet meats. In very hot weather *ussun* is mixed with bruised barley, and wetted and given as a cooling food to buffaloes. Four sers are sown to the acre. The belief that *methra* seed when sown after noon comes up *ussun* has been mentioned before. A plant of *ussun* is like a turnip which has gone to seed, and *methra* is *Penu* etc.

The other plants of the *Brassica* order cultivated in this district are *ashim* or *ashur* mustard (*Brassica juncea*) *ashim* Punjab *serica* (*Brassica campestris*) *sathri* a plant of the *Brassica* order, which is called *sathri* because it ripens in *sath* (sixty) days.

Mohri is *Ervum lens*, Panjābi *masar* and *masūr*. It is sown in *sailāba* land at the end of October. It is sown alone and with barley broadcast and in drills. If both *mohri* and barley are sown broadcast, the *mohri* is sown first and the barley afterwards. If drill-sowing is chosen, *mohri* and barley are sown in alternate furrows. Its young leaves like gram are called *phallī*. It ripens in April, and is made into *dāl*. It is reckoned a humble valueless crop. A proverb on swaggerers says—

Dal mohri dī dam pulāo dā

"He is only *mohri dāl* and gives himself the airs of a *pulāo*"

It is believed, like *methra*, and *ussūn*, that, under certain circumstances *mohri* turns into a seed called *rāri*. Sixteen sers are sown to the acre.

Tobacco is grown mainly on wells and the sandy soil of the wells on the skirts of the Thal is particularly suited to it. Tobacco grown near Langar serai is supposed to be particularly good. It is sown as an extra *rabi* crop generally on land cleared of turnips. The land has to be well ploughed and manured and the crop has to be watered repeatedly from the well. The leaves when fully grown are cut and thrown in sand to dry.

The average yield of the principal crops is given in the following table :—

1	2	3	4	5	6	7	8	9
Description of cultivation	Rice	Jowar	Bajra	Meth	Til	Chillies	Sugarcane.	Cotton
Chahi	3½ to 4	3 to 6	3 to 6	3 and 3½	3 and 3½	Rs 30	12½	2 and 3
Chahi Nadra	10 to 12	4 to 6	4 to 6	3½ and 4	3 and 3½	30	12 to 16	3½ to 4½
Nadra	10 to 14	3½ to 6	3 to 6	3½ to 4	2 and 3½		10 to 16	2½ to 5
Ati	10 and 10½	4 to 6	4 to 6	—	3 and 3½		10 to 12	3 and 4
Barhi	9 and 10	3½ to 6	3½ to 6		3½ and 4		10 to 15	

CHAP. II. A.

Agriculture

Mohri or *mauhri*.

Tobacco

Average yield

CHAP. II.A.

Agriculture

Average
yield.

	1	10	11	12	13	14	15	16	17
Description of cultivation.		Indigo.	Wheat.	Barley.	Gram.	Masur.	Pean.	Sarhal and usin.	Tobacco.
Chahl		Sera. 12	6 to 8	6½ to 9½	3½ 4	4	4 5	2½ to 3	6 to 10
Chahl Nahri		12 12	8 to 10	9 to 10½	4	4	4, 5	2½ to 3	6 to 10
Nahri		11 to 12	6 and 7	6½ and 7½	4	4	4 5	2½ to 3	6 to 8
All		11 12	7 to 9½	½ to 10	5	3 and 4	5, 6	2½ to 3	6 to 8
Sallab			5 to 6½	5½ to 7	5 and 6½	2 to 3	5 to 7	2½ to 3	...
Chahl Sallab			7 to 9	7½ to 9½	5 6½	5	5 6	2½ to 3	5 and 6½

Fruit.

Dates.

Mangoes.

Mangoes and dates are the principal fruit products of the district which are not only largely consumed locally but are also exported in immense quantities. A full description of date trees and their fruit has been given under 'Flora' in Chapter I. Mangoes fruit in Siwan (middle of July to middle of August), but fruit on some trees begins to ripen in Hār (middle of June to middle of July). Such trees are called *Hār* and are valued for being the first to send fruit into the market. Then again there are trees which fruit late i.e., in Bhādon (middle of July to middle of August). These trees are called *Bhādri* and their fruit sells at two to four paise per rupee against the harvest price of 8 to 24 sera. Two of the particularly good mango trees are — *Ahira* in Bhutapar and *Kisari* in Khangarh. Muzaffargarh mangoes are known for their thin juice which is less turpentiney than Saharanpore mangoes and no so excessively sweet.

Pomegranates.

Pomegranates are grown largely in the gardens. Those raised in the Alpur gardens are famous and supposed to be very delicious. They are large in size.

Oranges.

The oranges (indigenous) are abundant and are fairly good. No Malta or other oranges have been grafted.

Apples.

Apples (small) called *su/* are hard and sour but they are much sought after and eaten with or without a little salt.

The other fruits grown in gardens are limes and figs.

CHAP. II. A

Turnips are grown on every well and used as vegetables as well as fodder for bullocks. Besides turnips, the cultivator raises a few onions and melons on every well if he can and radishes, cauliflower, eggplant, gourds, cucumber, chilies, aniseed and coriander are grown on wells adjoining the towns.

Agriculture
Other fruits
Vegetables

Of the total area of 2,019,387 acres ascertained at the recent settlement 14 per cent. was unculturable, 15 per cent. was included in Government Rakhs, and other waste available for cultivation amounted to 46 per cent. Only 509,685 acres (i.e., rather more than 25 per cent.) were under cultivation. The area cultivated at the first regular settlement was 395,275 acres. It would thus appear that cultivation had increased 29 per cent. But in consequence of a difference in the system of classifying areas, the comparison is fallacious. The main differences are these. At the first regular settlement the area under crops in one of three harvests was recorded as cultivated. All culturable area not cultivated within three harvests being returned as fallow (*jadid*), abandoned (*uftada*) or culturable (*qabil zihāt*), while according to the present system the cultivated area includes the area sown in one of the two harvests of the year and also the *khālī* and *taraddadī* (fallow and ploughed) not sown with a crop for three harvests. It was determined in the last Settlement Report that the correct increase in cultivation was rather more than 14 per cent. The whole of the uncultivated Thal outside the Government Rakhs (representing about 19 per cent. of the total area) has for the purpose of assessment of grazing dues, been returned as waste available for cultivation, although it is impossible to bring it under cultivation with the present sources of irrigation, and a very considerable portion of the waste in the other assessment circles is too impregnated with salts to be really fit for cultivation. The area available for cultivation is therefore much less than 46 per cent. of the total. Cultivation is spreading steadily with the sinking of new wells and the extension of canal irrigation. In regard to the latter source the danger to be guarded against is that the rule of maximum area irrigated with the minimum supply of water may not be pushed too far particularly to the detriment of the old canal irrigated lands which have been assessed in their irrigated capacity.

Extension
in cultivation.

No improvement has been effected in the quality of crops by selection of seed and no new varieties of crops have been introduced. There has, however, been some rise and fall in the popularity of crops. Indigo was formerly considered to be a very profitable crop, but the sudden fall in its price and the very considerable fall in the demand for the article have led to its abandonment and to the sowing of other crops.

Improvement
in crops

CHAP II. A.
Agriculture

ago, but its place is being taken up by rice partly because some of the best cotton growing lands were spoiled by the flood of 1893, and chiefly because rice is much easier to grow with canal water of which the inundation canals yield a fairly plentiful and constant supply. Besides both indigo and cotton have to be sown early and it often happens that the canals are not started in time.

Working of
the Land
Improvement
and Agricultural
Loans
Act.

Much attention has been paid in recent years towards meeting the needs of poor agriculturists under the Agriculturists Loans Act and fairly large amounts have been advanced under the Land Improvements Loans Act. In former years the advances made under the Acts were generally small and the agriculturists found it easy and convenient to borrow from the village money lender. Restriction of credit owing to the passing of the Alienation of Land Act obliges them to look up to Government for help and an attempt is being made to meet their requirements as much as possible. The amounts advanced every year under each Act since 1891-92 are noted in Table XX. The figures speak for themselves. Advances under the Land Improvements Loans Act are taken mostly for sinking new wells. Loans under the Agriculturists Loans Act are needed for purchase of seed and bullocks. The advances taken are repaid with fair promptitude.

Agricultural
banks.

No agricultural banks have yet been started in the district. The agricultural population is mainly Muhammadan and the Mullahs have very queer notions about interest. The people are, therefore, very shy of participating in institutions which would in one form or another bring interest and lead ultimately to their ruin in accordance with the tenets of the *Shariat* (Muhammadan Law).

Indebtedness
of land
owners.

The following extract from the recent Settlement Report will be found interesting —

* The alienations made since last settlement are noted below :—

AREA SOLD SINCE LAST SETTLEMENT

	To BASTIARIS		To OTHERS		TOTAL		Purchased area held by Mullahs
	Total	Cult. valued	Total	Cult. valued	Total	Cult. valued	
Area — — —	45,112	17,000	125,404	51,237	170,517	68,237	—
Percentage — —	22	33	63	107	85	142	—

AREA UNDER MORTGAGE

All India	Area —	7,727	8,251	16,730	8,714	27,444	8,017	—
	Percentage	4	7	7	14	17	22	380
Bengal	Area —	20,240	2,725	23,012	24,776	103,576	7,131	—
	Percentage	60	73	47	77	62	134	143

Rather more than 14 per cent of the cultivated area has been sold since last settlement, the alienations being made largely to the money-lending classes. The area sold to others includes land sold to Hindu agriculturists, but on the other hand the Hindús, who now depend entirely on agriculture, and have been as if it were assimilated to the Jat fraternity, have also sold some land. On the whole, therefore, the cultivated area possessed by Hindus in proprietary right has risen only from 17.5 to 20 per cent of the total area. They, however, hold about 8 per cent of the total cultivated area under mortgage now against 8 per cent at last settlement, and including the Hindu mortgagees falling under "other than *sahúhárs*" the proportion is still larger. The fact is that a mortgage is looked upon more favourably by the money-lenders than a transfer by sale, as in the former class of transfer they can dictate their own terms with the mortgagors and so can depend upon a certain amount of annual profit without having to suffer losses in bad years. The following table shows the rise in the average mortgage value and sale price of land since last settlement by quinquennial periods —

CHAP II.A.

Agriculture

Indebtedness of landowners

	MORTGAGE MONEY PER ACRE		PRICE PER ACRE	
	Cultivated	Total	Cultivated	Total
Before last settlement	42	17		
1880-81 to 1884-85	57	32	52	21
1885-86 to 1889-90	56	25	61	25
1891-91 to 1894-95	60	20	79	30
1895-96 to 1899-1900	61	30	89	36

The value of land has risen steadily and very considerably, although the figures noted above, which have been taken from the statements of yearly totals of transfer have no doubt been exaggerated, as the consideration money usually entered in the deeds of sale or mortgage is much in excess of the real value of land, either in consequence of accumulation of interest which the money lender adds up at the time of settling his accounts, or owing to a deliberate over-statement of the value in order to frustrate claims for pre-emption."

The Punjab Alienation of Land Act has had a marked effect in checking transfers of land as the following table will show. —

Effect of the
Alienation of
Land Act on
transfers

	MORTGAGES		SALES	
	Cumulative	Annual	Cumulative	Annual
1880-81	1,111	1,111	1,111	1,111
1881-82	1,111	1,111	1,111	1,111
1882-83	1,111	1,111	1,111	1,111
1883-84	1,111	1,111	1,111	1,111
1884-85	1,111	1,111	1,111	1,111
1885-86	1,111	1,111	1,111	1,111
1886-87	1,111	1,111	1,111	1,111
1887-88	1,111	1,111	1,111	1,111
1888-89	1,111	1,111	1,111	1,111
1889-90	1,111	1,111	1,111	1,111
1890-91	1,111	1,111	1,111	1,111
1891-92	1,111	1,111	1,111	1,111
1892-93	1,111	1,111	1,111	1,111
1893-94	1,111	1,111	1,111	1,111
1894-95	1,111	1,111	1,111	1,111
1895-96	1,111	1,111	1,111	1,111
1896-97	1,111	1,111	1,111	1,111
1897-98	1,111	1,111	1,111	1,111
1898-99	1,111	1,111	1,111	1,111
1899-1900	1,111	1,111	1,111	1,111

The creditors are in almost all cases money lenders. There are hardly any agriculturist in this district who lend money.

Curves of Indebtedness

Mr. O'Brien's remarks regarding the causes of indebtedness printed in the old Gazette are reproduced below as they deal fully with the state of affairs which still exists in many respects.

" The causes of indebtedness are common to owners and tenants, and may be divided into two classes —

Physical causes arising from the special natural features of the district

* The action of the agriculturists.

"The rainfall is so small that no crop will ripen from rain alone

"Agriculture depends on the rising of the rivers and the inundation canals assisted by wells excessive flood as well as failure in the regular rising of the river are ruinous to the agriculturist. Insufficient or irregular supply of water in the canal is a fruitful source of debt. The canals in this district have been very much neglected since British rule. In one fact the indebtedness is distinctly to be traced to this cause. Most of the debts date from 1860 and the subsequent years. From 1860 to 1874 the canals were not properly cleared and consequently did not fill in the proper season ran irregularly and stopped flowing early. But the chief cause of the indebtedness lies in the habits of the people. They are very careless and lazy farmers; I do not suppose that the farming is very good anywhere in the Punjab but the bad farming in this district at once attracts the notice of the native officials who come from the eastern and northern parts of the Punjab and is a constant subject of remark. The agriculturists are wasteful in harvesting the crops and in preparing their indigo and sugar and are careless in disposing of their produce especially in not looking out for the best prices and in not retaining a stock for food and seed. It is an almost universal institution that shopkeepers should take the whole of the Government share of the crop and pay the cash remainder for the agriculturist. The Government share fixed by custom is one third or one fourth of the crop and often is as high as one-half. The cash revenue is equal to about one-eighth. The large profits made by the shopkeeper on a transaction of this kind are evident. They respect their bullocks do not clothe them in winter and underfeed them when a bullock comes from work an awful of uncut and unwatered turnips are thrown before him. The bullock's teeth and lips grasp the root turnip with difficulty. It takes a long time for him to get a meal and when it is eaten he has taken in a quantity of earth which was clinging to the turnip. The consequence is that the bullocks are very slow to turn out and as the farmer does not breed his own bullocks they have to be imported at great cost.

"The collectors are so extravagant. They spend some lay on the way at restaurants to eat, incur in road fare, etc. They pay the village chiefs and give of pilgrimage and he off time it would they can not afford. The part of the Burak is even less than my land of the village and the applicants make them present out of duty, but not their money, and even there another small amount of the village. There is also cost of the village of the village. There is also cost of the village of the village and the village of the village."

"One great cause of debt is debt. The crops have generally been forestalled. When they are harvested, the creditors carry off the whole, and the agriculturist has to begin again borrowing for his daily wants, and he borrows under very disadvantageous circumstances. In the *Alhaur tahsil* when cash is borrowed, 2½ annas is deducted as interest and *chilkāna*, and after a year a balance is struck, and one-half is added to the balance. Thus if a person borrows Rs 20 the loan is entered as Rs 23-2-0, and if nothing is paid during the year Rs 11-2-0 is added to it and the debt is brought forward into next year's accounts as Rs 34-11-0. There is a ruinous practice called *bhanauti* in practice, which can best be described by an instance which came to my knowledge this year. A borrowed money in December-January to pay the *lharif* instalment of land revenue, promising to repay the loan in June-July in grain at the rate of a *path*⁽¹⁾ of wheat for every Rs 32 borrowed. The usual price of a *path* of wheat in June-July is Rs 55. In the year in question the market price was Rs 85. I have known instances of such agriculturists who had money in their houses, forestalling the wheat crop by *bhanauti*, in order to pay the *lharif* instalment of land revenue, rather than pay money out of their houses because they thought it unlucky.

"It is not bad farming or extravagance alone so much as improvidence that makes the agriculturists indebted. It is contrary to their habits to keep ready money by them. If a man makes a few hundred rupees more than his expenses, he will not keep any part of it for a bad year. He at once buys more land or more bullocks, or ornaments, or a wife. He will do anything rather than keep the cash. If then there is a bad harvest next year, he must go to the money-lender. No agriculturist ever has a balance to the good with his banker. Every one works with a balance to the bad, and trusts to the harvest to put him right. The money-lending class is well able to take advantage of the extravagance and improvidence of the cultivating class. There is a local proverb in use among the former on the wisdom of keeping the latter in debt, *Ja te phat baddhe change*, An agriculturist, like a wound, is better not touched.

CHAP. IIA. of the chair on which it leaned and the money lender stepped into the place which the former Governments occupied. This, I believe to be the true origin of the indebtedness in this district and the neglect of the canals did the rest.

Agriculture

Causes of indebtedness.

The indebtedness in this district is greater than in any district with which I am acquainted. I append some very true remarks of Mr Lyall's on the subject which he made when reviewing the Assessment Report of the Alipur tahsil. I quite agree with Mr O'Brien's remarks as to the indebtedness of the agriculturists and the faults in their character which are its main cause. The same faults are attributed generally to the Muhammadan landholders of all this southern corner of the Punjab, but they are found in this *tahsil* in a very exaggerated form. The heavy floods and the fever which follows have something to do with it. The almost universal prosperity of the *kurir* landholders is proof that there is nothing crushing in the general pitch of the assessment. But as the Blocher Saiyads and Jats say it would be folly to expect them to alter their characters and habits and rival the thrift and frugality of the *kurirs*. These *kurirs* are the Jews of the country and have a special natural aptitude for earning and saving money. The general character of the agriculturists must be considered in assessing but from what I have seen here and in Multan and Dera Ghazi Khan I do not believe that a very light assessment would tend to get them out of debt.

Unlike some other districts, however cases of reckless expenditure by landowners are few and far between here, and the marriage and funeral expenses are also by no means very extravagant. The indebtedness of the landowning classes may, therefore, be ascribed to such causes as carelessness, imprudence, litigation, high interest, and losses of cattle and crops in bad years. As wells form a very important feature of the agriculture of this district it is natural that a peasant should want ready money every now and then for building a new well repairing an old one purchasing cattle to replace those which die out and the like purposes and when he has no money or grain at his command, he must resort to his banker. He must also borrow seed at harvest time. He is, therefore, sure to fall into the hands of the money lender and be lost by degrees. There is no gainsaying the fact that the advances made by Government for land improvements and Agriculturists Loans during the past have been totally inadequate to meet even a fraction of the demands of the agricultural community.

Rate of Interest.

The usual rate of interest for persons with plenty of credit is 1 per cent per month or 12 per cent per annum. The village money lender, however, usually charges 1 pie per month for every rupee which means he 12-0 per cent per month or Rs 15-12-0 per annum. In some cases as much as 4 annas for every rupee or 2 per cent per annum is taken. The usual rate for advances of grain is 2 annas (one and a quarter). It is charged in two ways. Either the amount of grain advanced is repaid at the next harvest with one-fourth as much more, or the price of the grain advanced is put down as the debt and grain at the

current rate has to be paid at the next harvest for the original debt and one-fourth more. The *sanu* is in cases of need raised to *deodhi* (one-and-a-half). CHAP II A.
Agriculture

Table XXII gives the results of enumeration of live-stock. Cattle are not exported from the district. Bullocks are brought every year from three places—(1) Sangarh (in Dera Gházi Khan), (2) Bhág Nári (in Sindh), and (3) the Baháwalpur State. The animals in the district belong generally to one of the three breeds. The purely local breed is inferior. Goats and sheep are mostly local. The Thal sheep are a fine breed, large and fat. The Thal goats are good milkers. The goats are sometimes brought from the hills across the Indus for purposes of breeding.

The price of each kind of animal may be roughly estimated as below :—

		Average.		
		Rs.	Rs.	Rs.
Horse or pony	.	10 to 400		80
Bullocks	..	20 „ 200		50
Cow	.	20 „ 60		40
Buffalo	.	30 „ 120		70
Camel	.	30 „ 150		80
Goat	..	4 „ 10		7
Sheep	.	3 „ 7		5

There is no scarcity of grass in this district. The waste lands in the riverain tracts and the Government Rakhs afford excellent grazing for cattle. The Thal is in years of good rainfall a paradise for camels, goats and sheep. In the central canal irrigated tracts, grazing grounds are limited. But, on the whole, there is no difficulty in feeding cattle.

Hisar bulls are kept for breeding purposes at the following

CHAPTER

Agriculture

Horse
breeding.

This is not a horse-breeding district. Horses and ponies are very often imported from the Dera Ghazi Khan District some mares being owned jointly by men living on either bank of the Indus. The mares round about Rangpur belong to the Jhang breed and some of them are quite good. But people are beginning to take interest in horse breeding and the stock from Government and District Board stallions is already considerable.

A horse and cattle fair was started in 1901 but had to be given up in 1902 for fear of an outbreak of plague. It was again held in 1903 and proved a great success. Altogether some 425 horses and mules and 57 bullocks attended and several purchases and sales took place. Rs 571 were given away as prizes to the best animals in each class. Since then the fair has been held every year in the beginning of March under the management of the District Board and the Civil Veterinary Department except in 1907-08 when the show had to be abandoned in consequence of the prevailing scarcity. Prizes were awarded as follows in 1906-07 —

	Rs
Horses etc	328
Cattle	185
Total	513

There are stallion and donkey stands at Muzaffargarh, Rangpur, Kot Addu and Alipur. Table XXIII shows the number of stallions kept and the statistics of branding and breeding of mares. People are not at all fond of having ponies of indigenous breed castrated the result being that many pony mares are covered by the good for nothing local ponies and the local breed does not improve half as much as it should.

Cattle
Diseases

The more common cattle diseases are the following. Cow pox here called *thadri mair rasi* and *stili* is by far the most fatal. *Latha*, a sort of colic a common Punjab disease is attributed to eating stunted *jir* or *Crataegus*. Camels get it after eating *lari* branches and bullocks sometimes suffer from it after eating turnips. *Mihru* is a maggot which cuts its way through the hide of the back into the flesh and grows to a great size an inch long and as thick as one's finger. It is said to do no harm but the flesh swells and the presence of a number of these maggots in the flesh must disorder the system. It seems only to infect cows and bullocks. *Chauri* is literally the "shoulder strike" is a kind of paralysis of the limb. *Pan* is the name for itch. *Chyl* is malignant sore throat is common and very fatal. *Mul* is or *mulh* is a kind of mouth disease is extremely common. *Wah* (rimber) and *Wili* (jurgan) also cause much illness.

The remedies for all diseases are either (1) counter irritants as crude branding cutting off part of the ear and putting irritating

substances into the nose and ears, (2) superstitions, as getting a *fakir* to charm the animal, and taking it to a shrine, or (3) inert, as giving *ghi* or urine to drink. The diseases which cause most deaths are *thadin*, *chauimari*, and *galqhotu*. CHAP II.A.
Agriculture
Cattle diseases

There are three veterinary dispensaries, one in each *tahsil*. A Veterinary Assistant is in charge of each dispensary.

A senior Veterinary Assistant, who is not in charge of any dispensary, tours throughout the district for 20 days in each month on the average.

The spring level being very near the ground surface in all parts of this district except the Thal, perennial irrigation from canals, *i.e.*, for maturing both the *kharif* and the *rabi* crops would raise the spring level considerably and result in water logging. The existing system of irrigation from inundation canal for 5 to 7 months in the year, *i.e.*, during the summer, succeeded by well irrigation (which tends to lower the spring level) for the rest of the year is the best suited to the requirements of this district. Irrigation
General conditions.

Canal water is used for sowing and maturing all the *kharif* crops as well as for preparing the ground for the *rabi* crops. Sometimes when the water in a canal lasts long enough, it is possible to give a watering to the *rabi* crops after they have sprouted.

All canals in the district are inundation canals which flow only when the rivers run high. There are two canal systems in this division—the Indus canals system and the Chenab Canals system

The Indus canals system consists of the following five canals —

(1) The Magassan Canal, the main channels of which are as below —

(a) Upper Magassan	} Main Line
(b) Lower " "	
(c) Mohanwah	} Branch
(d) Chaudhri	
(e) Sardar	

(2) Maggi Canal, the main channels of which are—

(a) Main Line of Maggi Canal	} Branch
(b) Baidol	
(c) Sidi	
(d) D...	

(3) Ghat Canal, the main channels of which are—

(a) Main Line of Ghat Canal	} Branch
(b) ...	
(c) ...	
(d) ...	

CHAP II.A.

Agriculture

Irrigation
General con-
ditions

(4) Puran Canal, the main channels of which are—

- | | |
|------------------------------|-------------|
| (a) Main line of Puran Canal | } Branches. |
| (b) Surab | |
| (c) Kauri Khan | |
| (d) Bakhi | |
| (e) Kapre Khas | |
| (f) Lunda | |

(5) Suleman Canal, the main channels of which are—

- | | |
|--------------------------------|-------------|
| (a) Main Line of Suleman Canal | } Branches. |
| (b) Soharn | |
| (c) Khanwah | |

A canal named Kot Sultan (which takes off the river in the Leiah Tahail) also irrigates the northern part of the district in the neighbourhood of Daira Din Panah

The Chenab canals system consists of four canals —

- (1) Karam which is a small canal taking off the river in the Jhang District and irrigating the north-eastern part of this district in the neighbourhood of Rangpur
- (2) Ganesh Canal, main line with Walliwah branch
- (3) Tahri Canal with its branches Hajiwah and Khanwah.
- (4) Jhangwar Canal with its branches, Makhnau, Jhandau, Ali and Khalli

The last mentioned two canals (3) and (4) have been amalgamated, and will in future run from a single river head.

History of the
canals.

A brief history of the different canals in the district is given below —

CHENAB SERIES.

Karamwah

The canal was a creek of the Chenab called Dadal. This creek was improved by Diwan Karam Narain, son of Diwan Sawan Mal Governor of Rangpur who spent Rs. 5 000 on the work, and repaid himself by levying Rs 5 per outlet. Owing to the action of the river, the head of the canal had to be changed from time to time, the different heads being constructed with *chher* labour

No compensation was ever paid by Government on account of cost of land under the canal. It was originally recorded as belonging to various villages but at the first regular settlement the entry made in the records in respect of the ownership of land was *Zer Nali*, i.e., under the canal. Compensation was paid only, when a new head had to be excavated in the Jhang District in 1835. When the new canal rules came into force, the canal was classed as a Government canal.

The following are the branches of the canal :—

- (1) Bighari, $9\frac{1}{2}$ miles in length
- (2) Fattu Fannakka, about a mile in length
- (3) Jalluwah, $2\frac{1}{2}$ miles long.
- (4) Massuwah, 1 mile long.
- (5) Akbarwah, $6\frac{1}{2}$ miles long.

CHAP

Agricu

History
canals

The Public Works Department spent Rs 4,084 in 1888-89 on a rest-house and chauki at Rangpur, and Rs 444 in 1890 on a well in the compound of the rest-house, the expenditure being met from *sar-i-naqha*.

Ganeshwah.

Excavated in the time of Nawab Muzaffar Khan, 95 years ago, by the zamindars at their own cost. It was then called the Gauswah. In the time of Diwan Sawan Mal its name was changed to Ganeshwah. The course of the canal was very tortuous between Shahrangpur and Khanpur. In 1883 it was straightened and made parallel to the Rangpur Road.

Till 1879 no compensation was paid by Government on account of cost of land. In 1883 Rs. 512-9-6 were paid out of *sar-i-naqha* as compensation for the land obtained for straightening the canal.

The following are the branches of Ganeshwah :—

- (1) *Karya* —Dug at his own expense by one Chhaju Mal in Diwan Sawan Mal's time, 60 years ago
- (2) *Waliwah*.—Constructed in 1883-84
- (3) *Khandar*.—An old part of the Ganeshwah lying in ruin, $1\frac{1}{2}$ miles long. Irrigates the neighbouring villages
- (4) *Lunda* —Dug by people 80 years ago at their own expense, amounting to Rs. 500. The branch became useless, and a new one was dug in the time of Diwan Sawan Mal costing Rs. 200
- (5) *Jalalabad*.— $2\frac{1}{2}$ miles long. Irrigates Jalalabad.
- (6) *Jaatpur*.— $4\frac{1}{4}$ miles long. Dug by the irrigators at their own cost

Jhangwar.

Dug by Nawab Bahawal Khan at a cost of Rs. 4,000, 120 years ago. Owing to the action of the river its head had to be changed from time to time.

No compensation was ever paid.

It has only two branches—

- (1) *Pir nah*.—Dug by the zamindars in the time of Nawab Bahawal Khan 120 years ago.
- (2) *Masghum*.—Dug by the zamindars in the time of Nawab Bahawal Khan 120 years ago.

CHAP. II.A.

The Public Works Department spent Rs 5 746 in 1895-96 on a regulator, the charge being met from the *zar i nagha* fund

the *zar i nagha*
canal

Taliri

From time immemorial the canal ran in the shape of a branch of the Chenab from Khudai to Kachi Sandu Khan. Owing to the action of the river, the head of the canal had to be changed from time to time. The canal was straightened and widened for 6 miles with *chher* labour, and Rs. 4,000 were paid out of *zar i nagha*.

No compensation was paid

The following are the branches of the canal —

- (i) *Shakh Takai Mal or Purana Taliri*—A part of the old Taliri now serving as a branch of the canal
- (ii) *Rajwah Gharbi and Sharki*—Constructed with *chher* labour. No compensation was paid
- (iii) *Hajwah*—Dug in the time of Nawab Muhammad Zafar Khan, in Sambat 1845. 11 miles in length.
- (iv) *Khanwah*—Dug in the time of Nawab Muhammad Zafar Khan in Sambat 1845
- (v) *Gha anfarwah*—Re-constructed at a cost of Rs. 1 000 in the time of Nawab Ghazanfar Khan 120 years ago
- (vi) *Pirwah*—Dug by irrigators in the time of Nawab Shuja Khan in Sambat 1845 at a cost of Rs 3 000
- (vii) *Nanganwah*—Dug by irrigators 110 years ago in the time of Nawab Shujah Khan at a cost of Rs 3,000
- (viii) *Kholir*—Dug by irrigators 115 years ago in the time of Nawab Shujah Khan at a cost of Rs 4,000
- (ix) *Vunwah*—Dug by irrigators 113 years ago in the time of Nawab Shujah Khan at the cost of Rs 4,000

Alli Khalli

Formerly there were two branches—Alli, which was dug in the time of Diwan Sawan Mal 70 years ago and Khalli dug in the time of Nawab Bahawal Khan 120 years ago. Afterwards the creek of the River Chenab feeding these canals was taken as one canal, and Alli and Khalli treated as its branches.

No compensation was paid

It has four branches—

- (1) *Alli-ah*—Dug in the time of Diwan Sawan Mal at a cost of Rs 2 000
- (2) *Khali-ah*—Dug by irrigators of Mochwah and Makhan. It is in the time of Nawab Bahawal Khan

(3) *Jhandaw*.—Dug by the zamindars of Jhandewali 65 years ago.

(4) *Dharkanwala* —Dug by irrigators in the time of Diwan Sawan Mal 70 years ago.

CHAP II A

Agriculture

History of the canals

INDUS SLIRIS.

Garku.

During the reign of the Khurasan Rulers, one Abdul Samad Khan, a Jagirdar, dug this canal about 100 years ago from the Chhutta Creek at his own expense, and one Mian Matka widened it in the time of Maharaja Ranjit Singh. Owing to the action of the river, its head had to be changed twice.

No compensation has been paid by Government for land under the canal and its distributaries except in the following cases :—

	Rs.
(a) For Rajbah, Rinzatwah (branch of the Mohanwah)	7,500 0-0
(b) For the construction of a new head and part of the Mohanwah	2,331 3-3

The following are the branches of the canal.—

- (1) *Kot Sultan*.—Dug in 1883-84 with *chheer* labour.
- (2) *Hianai*.—An old branch of the Ghutta. It was constructed by irrigators at their own expense in the time of Maharaja Ranjit Singh 70 years ago.
- (3) *Din Muhammad* —Dug by irrigators in the time of the Khurasan Rulers 100 years ago.
- (4) *Kadher* —Dug by the Canal Department with *chheer* labour in 1884-85. No compensation was paid.
- (5) *Mohanwah* —Dug by the Canal Department with *chheer* labour in 1882-83. A new head and a branch were constructed in 1892 with *chheer* labour.
- (6) *Nagari* —Dug by the zamindars in the time of Diwan Sawan Mal 70 years ago.
- (7) *Ghutta Canal* —Dug by Mirza, Kanai, in the time of the Sikhs 65 years ago.
- (8) *...* —Dug by the ... in ...

CHAP. II. 4 The Canal Department spent the following amounts on Agriculture the works noted below —

History of the
canals.

Name.	Work.	Year	Cost.
			Rs.
Hazari	Regulator	1882-83	2 875
Gulzari	Ditto	1882-83	1,918
Din Muhammad	Ditto	1882-83	—, 845
Khan Chand	Ditto	1882-83	2 207
Fasilwah	Ditto	1882-83	2,818
Nangul	Ditto	1882-83	1,314
	Rest-house (Kharri)	1882-83	420
	Rest-house (Tharhli)	1882-83	2 180
	Shelter-house (Garku)	1882-83	1,358
	Rest-house (Kol Sultan)	1883	4,354
	Well in the compound of rest-house at Kot Sultan.	1880	442

The whole of the money was spent from the *var i nagha* fund.

Magassan

Owing to the action of the river, an old bed of the river began to run in the time of the Afghan Rulers 107 years ago. From this bed the irrigators dug this canal.

In 1888 the Khanwah was extended, and Rs. 555 were paid as compensation for 15 12 acres.

In 1889 again the head of this canal was straightened, and 11 1 24 acres of land came under it. No compensation was paid for the land. In 1889 the Chaudriwah was straightened, and no compensation was paid.

The following are the branches of Magassan —

- (1) *Chaudri* — Was dug from Garku by Paura Ram at a cost of Rs. 1,800, 110 years ago in the time of Nawab Muhammad Khan. After 40 years it was joined on to Magassan. Nangul and Dhol are its branches—

Nangul — Dug by irrigators 80 years ago. Its tail splits into two branches, i.e., Nangul and Nari.

Dhol — Dug up by irrigators 60 years ago.

Sirwah — Dug by the irrigators 80 years ago.

- (2) *Kesho*—Dug along the eastern side of bund with *chher* labour in 1882 by the Canal Department, and extended in 1888. It has two branches—

(i) *Ganda Bhubbar*.—Dug from the Magassan Creek 110 years ago. This branch has 3 sub-branches—(1) *Sabju*, (2) *Sohni* and (3) *Hala*.

(ii) *Ganda Parhar*—Dug from the Magassan by irrigators 90 years ago.

- (3) *Raju*.—Dug by irrigators in the time of Khazan Singh, Kardar, 70 years ago.

(4) *Karya Chaudri* and *Nabiwal*.

- (5) *Sardarwal*—Dug by the zamindars in the time of Nawab Muhammad Khan 110 years ago. It has the following branches.—

(i) *Karya Muhammadpur*.—Dug by irrigators 70 years ago under the supervision of Subo Khan, Kardar, of Muhammadpur.

(ii) *Karya Gaman Khan*.—Dug by irrigators 90 years ago in the time of Nawab Muhammad Khan.

(iii) *Karya Khanpur*.—Dug by irrigators 70 years ago under the supervision of the Kardar of Khanpur.

(iv) *Karya Sinauran*.—As in (ii).

(v) *Karya Tej Bhan*.

(vi) *Musadirah*—Dug in 1883-84 with *chher* labour under the supervision of the Canal Department.

(vii) & (viii) *Nangas Kalon and Khurd*.—Both the canals were dug up by irrigators in the time of Afghan Rulers some 130 years ago. Nangni Khurd being useless for 25 years was reconstructed in the time of Diwan Sirwan Mal.

(ix) *Jan Muhammad*.—Dug by Jan Muhammad and other irrigators of Ladda Langra in the time of Afghan Ruler in Sadoor 1909.

(x) *Liwal*.—Dug by Pn Shah Nana and irrigators 41 years ago.

(xi) *H...*—Dug jointly by Diwan Sirwan Mal and irrigators 40 years ago.

CHAP II.A.

Agriculture

History of the
canals.

Creek by Chakar Khan before the time of Diwan Sawan Mal It has two branches —

- (i) *Karya Khokhar*—Dug by irrigators of Khokhar 45 years ago
- (ii) *Karya Tibbi Nizam*—Dug by the irrigators of Tibbi Nizam—40 years ago.
- (xiii) *Nala Ohuan*—Dug by the irrigators of Simanwan and Mahmud Kot in the time of Nawab Mahmud Khan 120 years ago
- (xiv) *Ghulamurah*—Was originally a small water-course but was afterwards turned into a canal

Maggi

It was a branch of the river from which canals were dug from time to time Owing to a change in the course of the river it assumed the shape of a canal, and in 1883-84 it was classed as a canal

No compensation was paid for the land under the canal Rupees 93 1 8 were, however paid for land acquired for a *bund* in Chibbar Khor Serin and Sharif Chajja in 1899

The following are the important branches of the canal —

- (1) *Khudadad*—Dug with *chher* labours in 1882-88 A new head was constructed in Thatta Gurmani in 1888 It has 6 branches —
 - (i) *Kotirah*—An old branch Dug in Sambat 1912 by irrigators
 - (ii) *Karya Kuhawar*—Dug by zamindars in the time of the Afghan Rulers
 - (iii) *Haji Ishaq*—Dug by irrigators in 1679 at a cost of Rs. 2 000 one fourth of which was paid by Government out of the *ar : nayia* fund.
 - (iv) *Dulwala*—Dug with *chher* labour in 1857 by the Canal Department
 - (v) *Sultan Klar*—Dug by irrigators
 - (vi) *Jail Kalra*—Dug by irrigators
- (2) *Sul*—It has six important branches —
 - (i) *Jalharwal*—Dug by irrigators in the time of Nawab Bahawal Khan 170 years ago
 - (ii) *Talhar*—Dug by the zamindars 140 years ago in the time of Nawab Muhammad Khan Bahawalwalah and Karna Ghattawala are its branches
 - (iii) *Sul*—Dug by zamindars 200 years ago in the time of Nawab Gazi Khan A new head was constructed in the time of Diwan Sawan Mal 70 years ago.

(iv) *Kaluwah*.—Dug by irrigators at their own expense, amounting to Rs. 9,000 in 1840. A new head was constructed at the cost of Rs. 115 paid out of *rar-i-nagha*. CHAP II.A.
Agriculture
History of the
canal

(v) *Sardar Khurd*. It was dug by irrigators in the time of Nawab Sadiq Muhammad Khan 96 years ago. A new head was constructed in Sambat 1920.

(vi) *Ahmadwah*.—Was first a zamindari *nala*. In 1890 it was classed as a Government canal.

(3) *Dinga* —Has three important branches :—

(i) *Bhangarwah*.—Was a zamindari *nala*. In 1890 it was classed as a Government canal.

(ii) *Sardar Kalan*.—Dug in the time of Nawab Ghazi Khan 200 years ago by zamindars

(iii) *Nanquah* —Dug by irrigators in the time of Nawab Mubarik Khan 200 years ago. Chatle and Garkanna are its branches.

Government constructed a rest-house at Kinqhai at a cost of Rs. 3,784 in 1886-87 to 1895-96, and a shelter hut of Sardar Kalan at a cost of Rs 312 in 1896 Both the sums were met from the *rar-i-nagha* fund

Adilwah.

Dug by irrigators 170 years ago in the time of Nawab Bahawal Khan. Owing to the action of the river its head had to be changed from time to time.

No compensation was ever paid for land taken up

It has nine branches and is 10 or 11 miles long—

(1) *Karna Kholhar*.—Dug by the zamindars 145 years ago.

(2) *Karya Isa Bhabwala*.—Dug by irrigators 120 years ago.

(3) *Karya Balli Salaria* —Dug by irrigators 170 years ago

(4) *Karya Duralala*.—Dug by irrigator

(5) *Karya Mohalala*.—Dug by irrigators 120 years ago

(6) *Marya* —Dug by Marich Karan, an irrigator, 110 years ago

(7) *Patel Marya* —Dug by Asa Yar, Mohal, an irrigator, 65 years ago

(8) *Karya Duralala*.—Dug by irrigators 15 years ago

(9) *Karya* —Dug by the zamindars 10 years ago

CHAP. II. A

Ghutta.

Agriculture
History of the
canals.

Formerly it was a branch of the River Indus called Chhutta. Several canals were dug from this branch. It does not require repair, but its head has sometimes to be changed. In 1896-97 a new head was constructed in village Yaraoya. In 1893-84 it was classed as a canal and the canals fed from it as its branches.

Compensation was paid only in the following cases from the *zar-i-nagha* fund —

	Rs.	A.	P.
In 1887 for Karmwah	849	14	6
In 1888 for Rajwah head	809	14	3

It has the following branches —

- (1) *Pir* —Dug in Sambat 1918 by the zamindars of Paunta Malana, Bhundewali and Rohillanwali, who also spent Rs 35 000 in cash. After some time a new head was constructed in village Fattah Muhammad Abirnd at a cost of Rs 2 000. In 1884-85 the course of the branch was changed from Bhundewali to Rohillanwali with *chher* labour.

- (2) *Rajwah* —Dug by irrigators 170 years ago in the time of Nawab Bahawal Khan.

It has three branches —

- (i) *Kalan Shah* —Dug by zamindars 120 years ago.
- (ii) *Hammaricali*.
- (iii) *Darin* —Dug in Sambat 1911 by zamindars.
- (3) *Bakhtli* —Dug 180 years ago in the time of Nawab Gazi Khan by the irrigators. It ceased to run 40 years after, and in Sambat 1918 was reconstructed by the irrigators at a cost of Rs. 9,000. It splits into two branches —
 - (i) *Bakhtwali*, which was dug 34 years ago by the irrigators of Hadirpur.
 - (ii) *Azimwali* which was constructed with *chher* labour in 1893-94.
- (4) *Lorha* —Dug from Chhutta Creek in the time of Nawab Bahawal Khan by the irrigators of certain villages at a cost of Rs. 7 000. Its head had to be changed several times. It has four branches —
 - (i) *Karya Fattu Mal* —Dug by irrigators 110 years ago.
 - (ii) *M. Arical* —Dug by irrigators 140 years ago.
 - (iii) *Karya Jannun* —Dug by irrigators 141 years ago.
 - (iv) *Karya Tabbisala* —Dug by irrigators 140 years ago.

(5) *Sardannah*.—Dug by irrigators 110 years ago in the time of Nawab Bahawal Khan with *chher* labour. It has six branches :—

CHAP II.A.
Agriculture

History of the
canals

(i) *Shujra Kassi*.—Dug in 1887 with *chher* labour.

(ii) *Ahmad Shah*

(iii) *Khandor*.—Dug by irrigators 120 years ago and widened in 1884-85 with *chher* labour.

(iv) *Karam*.—Dug by irrigators 120 years ago.

(v) *Muradpur*.—Dug by irrigators 34 years ago at a cost of Rs 3,000.

(vi) *Hajiwah*.—Dug by irrigators 22 years ago.

(6) *Harnamwah*.—Dug by the Canal Department with *chher* labour in 1887.

(7) *Ghallu*.—Dug by irrigators in the time of Nawab Bahawal Khan 120 years ago

Puran.

An old bed of the Indus. Some 170 years ago Sehj Ram Kardar, constructed it by levying a *chhera* per well in the time of Nawab Bahawal Khan. A new head was constructed in the time of Diwan Mul Raj at the cost of Rs 16,000—three-fourths of the amount was expended by irrigators and one-fourth by the Diwan himself. Owing to the action of the river different heads had to be constructed from time to time with *chher* labour.

No compensation was paid except in the following cases :—

			Acres
In 1888	For Lunda branch	.	185 15
	For Puran	"	10 15
	For Balh	"	22 52
	For Gaurpur	"	11 12
	For Barmala	"	10 06
			<hr/>
			269 92—
			R. A. P.
			6,781 10 11
In 1891	For the construction of new heads of Bahawalwah and Julyah	..	1 12—
			32 9 0

The following are the branches of the canal :—

(1) *Karya Nahi Balhah Shahwah*.—Constructed at the request of the irrigators of Bet Bahari, &c. with *chher* labour in 1896-97.

(2) *Sardar Kaur Khan*.—Constructed in 1892-93 with *chher* labour at the request of Kaur Khan.

(3) *Bhaji*.—Was constructed from Lunda in 1892-93 with *chher* labour. Nawab Bahawal Khan paid Rs 5,000 towards the construction of it.

(4) *Harnamwah*.—Constructed in 1887 at the cost of

CHAP II.A.
Agriculture
History of the
canals.

(6) *Soharu* —Dug in the time of Diwan Sawan Mal by the villagers of Dera and Kohar Fakiran 62 years ago. It has six branches constructed by Government —

- (i) Khairpur,
- (ii) Mithanwali,
- (iii) Nabipur,
- (iv) Sultanpur,
- (v) Lalwah, and
- (vi) Umarwah

The first four were dug in 1889 from the *zar i nagha* fund — the fifth and the sixth with *chher* labour in 1898-94 and 1891 respectively

Substitution
of occupiers
rates for
chher

The canals in this district are all inundation canals, and the main canals were all originally constructed by the people. Before annexation the management of the canals was in the hands of the irrigators assisted by the local officials who saw that the labour necessary for the clearances and maintenance of the canals was promptly turned out. From annexation till 1880 improvements in the management of the canals were made from time to time but eventually the necessity of professional management was recognized, and in 1880 the district was constituted a Public Works Department Division and an Executive Engineer was appointed to manage the canals in the district. The irrigators paid no price for the water beyond furnishing labour to clear and maintain the canals according to a system called the *chher* system, which is explained below —

"The *chher* system, as it now exists may be briefly described as follows — The working expenses of the canals with the exception of a contribution of nearly Rs. 17,000 made by Government on account of pay of *Dāoghas Mirāsīs*, etc. out of the Imperial funds are borne by the people. The clearances are effected by *chher* labour supplied by the people and any work left unfinished is completed by paid labour out of the *Zār i nagha* Fund into which all fines inflicted upon absentee *chher-gustārs* (as owners of statute labour) are credited. Other improvements needed are also effected out of this fund when there is money to spare. As regards the assessment of *chher* an estimate of the probable requirements of each canal is made by striking an average for the past three years of the total number of *chherīs* (labourers) who were actually present on work together with *chherīs* remitted to *surpanches* and any supplementary *chherīs* called out. To this average is added the number of *chherīs* called out for urgent works in summer. The estimate is discussed by the Divisional Canal Officer with the *surpanches* (representatives of irrigators on each canal) assembled in a committee and is raised or lowered within a limit of 20 per cent., according to the probable requirements of the next working season. The total *chher* as available for the year is thus arrived at. This is done in the month of September. An average rate per acre is then deduced by dividing the total number of *chherīs* required for each canal by the average area irrigated by that canal during the past three years. This rate is called the *chher parā*. The *chher parā* for each canal is communicated to the Collector who has *chher papers* prepared by the *panān*. The area irrigated is assessed at the *parā* above mentioned, and so the number of *chherīs* to be supplied by each *surpanch* is determined."

The question of abolition of the *chher* system was taken up at the recent settlement and after full consideration of the advantages and disadvantages of the system it was recognized that the time had come when the system of statute labour should be abolished and an occupiers' rate substituted for it. On what considerations the rates should be fixed formed the subject of discussion, and it was eventually decided by His Honour the Lieutenant-Governor that for the present the rates may be so fixed "as to yield an income which shall not more than cover the cost of working the canals." The abolition of the *chher* system was sanctioned by the Punjab Government in their Revenue Secretary's letter No. 48, dated 4th March 1902.

CHAP II.
Agricultural

Substitution
of occupiers'
rates for
chher

The contention of the Canal Department was that the occupiers' rates should be framed irrespective of the working expenses, and should represent the price of water. The reasons which led Government to the above decision were thus stated in the above-mentioned letter:

"The enhancement of land revenue which is being taken is a full one, the abolition of *chher* is a change which the majority of the people profess to dislike, and in the absence of keen competition of tenants for land there is a danger that the occupiers' rates, if high or full, might fall upon the owners to pay in addition to the land revenue."

Different estimates of the cost of working the canals were framed, and the final estimate of the Chief Engineer, Irrigation Department, amounted to Rs 2,24,634 per annum. The following rates, which were estimated to yield an income of Rs. 2,14,653 on an average of years, were sanctioned by the Government of India in their Under-Secretary, Public Works Department's letter, No. 673, C W J, dated 6th June 1902:—

Sl. No.	Crops	RATE PER ACRE OF NATURAL PRODUCE	
		Flax	Wheat
		Rs. p.	Rs. p.
I	Flax (under irrigation)	2 4 0	1 2 0
II	Flax (under natural)	1 8 0	0 12 0
III	Wheat (under irrigation)	1 2 0	0 9 0
IV	Wheat (under natural)	0 12 0	0 6 0
Total			
I	Flax (under irrigation)	1 4 0	2 12 0
II	Flax (under natural)	1 2 0	0 12 0
III	Wheat (under irrigation)	1 2 0	0 9 0
IV	Wheat (under natural)	0 12 0	0 6 0

The rates are full because they are based on the cost of the water and the cost of the land. The rates are full because they are based on the cost of the water and the cost of the land.

CHAP II.A. Punjab Government in their Revenue and Financial Secretary's
 Agriculture letter No 82, dated 21st September 1903, and given in Appendix VII-G to the Settlement Report.

Substitution
 of occupiers'
 rates for
 others

A double set of rates for the Chenab and Indus Canals was justified owing to a very considerable difference in the fertilizing value of the silt carried by the water of the two rivers the difference in the quality of the lands irrigated by the canals fed from the two rivers, and the profits of the cultivators and owners derived therefrom. The occupiers rates were introduced on the Garku Magassan and Maggi Canals which irrigate the Sindwán *tahsil* and part of *tahsil* Muzaffargarh with effect from *kharif* 1902, and in the rest of the district from *kharif* 1903.

The estimate of income from occupiers' rates was a cautious one, and probably the actual income will be much larger.

It will not be out of place to observe that, although the rates now fixed are subject to quinquennial revision, yet in consideration of the fact that their introduction has caused a very great economic change in the district, and that the assessments which have been imposed at the Settlement include the profits from canal water which might form part of a full occupiers rate, it is doubtful if there will be sufficient reasons for the enhancement of these rates after five years, and any proposals which may be made in this respect after five years will have to be very carefully considered. The estimate of income from the occupiers rates was based on the understanding that allowance for failed crops (*khardba*) would in future years be made at an average rate of about 15 per cent. of the sown area, and it is trusted that the allowance will be made liberally in the crop inspections which will form the basis of the assessment of occupiers' rates.

Canal credit.

All the revenue realized from the occupiers rates will go to the Canal Department as a direct credit. They are, however, also entitled to a share of the land revenue which may be said to consist of the water-advantage revenue in the canal irrigated tract where cultivation depends mainly on canals. The Canal Department will, under the orders contained in Revenue Secretary to Punjab Government's letter No 117, dated 4th December 1903, be given indirect credit for the following items —

- (a) all canal advantage revenue which may hereafter be assessed on extended canal irrigation in holdings not now assessed as *nabri*
- (b) a sum of Rs 2,39,000 per annum out of the fixed land revenue (representing the whole of the revenue on *nabri* lands and half of that on the *chahi nabri*) and
- (c) all fluctuating revenue assessed on canal irrigated (*nabri* and *chahi-nabri*) crops (i.e. crop rates) which would, if calculated on the crops of 1901-02, have amounted to Rs 1,23,910

There are two series of bunds (protective embankments) in this district. One of these (called the Indus bund) runs along the Indus river continuously from Ahsanpur, the most northern village of the district to village Khanwah, in the Alipur *tahsil*. The other series (called the Chenab bund) runs from a little below Langar Sarai to opposite Rohillanwali (*tahsil* Muzaffargarh). These bunds serve the purpose of preventing river spill from flooding canal-irrigated land situated inside the bunds.

CHAP II, A
Agriculture
Bunds

The indigenous method of irrigation by canals consisted of (a) Lift-irrigation by means of *ghallars* worked by Persian-wheels erected on the canals and their branches; (b) Flow-irrigation by means of cuts (Tukka) in the banks of canal channels assisted, in case of high lands, by "chhaps" (Brushwood obstructions) or "bunds" (earthen dams) thrown across the bed of the canal channel concerned. These are, however, being gradually replaced by the more scientific methods of irrigation through masonry water-course heads, masonry regulators, and a regular system of "wara bandi" (irrigation by turns) between the different channels of each canal.

Irrigation by
canals

Irrigation from wells is carried on by means of Persian-wheels. No other form of water-lift is in use in this district.

Wells

Irrigation from regular tanks is unknown. In case, however, of riverain lands where the spring level is very near the ground surface, small square artificial pounds are dug instead of making a *kachcha* well, and irrigation is done from these with the help of *ghallars* (Persian-wheels).

Water is lifted from creeks in the riverain tracts by means of *ghallars* (Persian-wheels).

In a few villages of the *chahi sailab* tracts where the land is high and the level of water in the creek or backwater channels is low, double lifts are employed, two *ghallar* being placed one above the other to raise the same water. Such a double lift is called *beghar*.

Double
lifts

Where water has to be raised only a few feet this is done by *ghatta*, which consists of a basket with two ropes tied on to the bottom. Two men one standing on either side and catching hold of the rope-ends dip the basket in water and throw it on to the land.

Double
lifts

The district has practically no unirrigated cultivation. Of the total area cultivated in 1902-03, 362,600 acres, or 76 per cent., were irrigated. Of this area 34,550 acres were irrigated by wells, 125,191 by tanks and 17,724 by canals, and 28,000 by other methods, and 124,235 acres, or the remaining 24 per cent., of the cultivated area were unirrigated.

CHAP. II. A
Agriculture

wells, of which 18,442 were in use, all worked with Persian wheels by cattle. Irrigation from creeks and tanks is carried on by means of water lifts, there being 2,767 water-lifts and temporary wells.

Major and
minor irriga-
tion works.

There are no major irrigation works in this district. All the canals are classed under minor irrigation works.

Canal used
for navigation

No canals in this district are used for navigation purposes.

Details re-
garding ()
bunds, () area
irrigable and
irrigated

The total length of bunds in this district is as below —

	Miles
(1) Indus bunds	109
(2) Chenab bunds	88

Details of area irrigable and irrigated, according to the figures of 1906-07, are noted below —

Name of tahsil.	Area irrigable in acres.	Area irrigated in acres.
Muzaffargarh	29,543	139,702
Allpur	227,261	75,369
Sikawan	218,127	4,003
Total	674,932	219,074

Fishing in
country

Fishing affords a living to Jhabols and certain other classes. The right to fish in the *dhandas*—depressions and backwater channels—lying in the interior of the district is leased every year. Similarly fishing on the Chenab and on the Indus (only in the Muzaffargarh *tahsil*) is leased separately. An account of the fish caught has been given in Chapter I.

Section B—Rents, Wages, and Prices

Rents and
wages

A detailed account of classes of tenants and of rents paid will be found in section C of Chapter III. The average rent rate for the whole district is 31½ per cent, i.e., a little over one-third. The rate is higher in the Thal where the customary share is one-fifth and in some cases the tenants pay land revenue with no additional rent or with a nominal rent of Rs. 15 or Rs. 16½ *lakh* *pyth*. In the canal irrigated and river-irrigated tracts, the rate varies from one-fourth + 1/10th *lakh* to one-half

Cash rents are the exception rather than the rule, and are paid only on wells near the towns. Zabt rents, i.e., cash rents according to the class of crops grown, are also rare. CHAP II B
Rents,
Wages and
Prices

A light rent rate is generally taken when the tenant pays the occupier's rate. For instance, a tenant pays one-third *batai* if he pays the occupier's rate, but has to pay half of the grain if the landlord undertakes to pay the occupier's rate for the holding.

There is no tendency of produce rents being replaced by cash rents.

There are no large labour centres. An account of agricultural and other labourers and their wages has been given in Section A of this Chapter. The village menials are paid in kind out of the common heap before the landlord and tenant divide the produce. The cash wages of labourers have been rising steadily, in consequence (1) of the rise in prices of food grain, and (2) of the largely enhanced demand for labour which is so much in requisition on the Railway and Canal. Labour.

In paragraph 15 of the recent Settlement Report of the district, it was shown that, taken collectively, prices had risen nearly 14 per cent compared with those on which the calculation for assessments were based by Mr. O'Brien at the first regular settlement. As has already been noted, the staple food grains of the district are wheat, *jowar* and *bajra*. Table 26 gives the prices ruling at the head-quarters of the district on 1st January of each year. The price of wheat now generally varies from 10 to 20 sets to the rupee. The rise in prices is due mainly to facilities of export afforded by the Railway. The extension of cultivation has, no doubt, increased the production of food grains, but the demand from outside is generally large and owing to the levelling influence of the Railway and Telegraph on prices, the rates are not regulated solely by local conditions. This district is not subject to famines, as the inundation canals, the wells and the floods in the two rivers invariably enable a certain amount of grain to be produced. Famines, in other parts of the country, no doubt affect the prices in this district. Prices

The scale of linear and square measurement in use in the district is a convenient one, because it corresponds with the English measures.

Linear Measure—Two *para* = (51 ft 1 in) make one *gaj*. A *gaj* is further divided into 40 *inches*, which gives the unit of the land revenue measure.

Square Measure—Nine *gaj* = 1 *marla* = 1 *gaj*. Ten *marla* = 1 *anna* = 1 *gaj*. Four *anna* = 1 *gaj*. One *gaj* = 1 *gaj*.

As the *gaj* is the unit of linear measurement, the *gaj* is the unit of square measurement.

CHAP. II. compute grain by measure not by weight. The measures are as follows —

Rents	4 pán	make 1 paropi	4 pais	make 1 chauth.
Wages and Prices.	4 paropi	1 topa.	4 chauths	1 bora
Measures and weights.	4 topas	1 pai.	4 boras	1 path.

The path being a measure and not a weight the weight of grain contained in it fluctuates, of course, with the nature of the grain measured by it. Also like most rustic measures it varies somewhat in size in different parts of the country but roughly, it weighs from 27 to 30 maunds (the maund of 80 pounds). Other articles are measured by the maund and its parts. There is no *kach hi* or local maund in use in the district.

Material
condition of
the people

An account of the style of houses and furniture has been given in Chapter I. Section C. There has been practically no difference in the habits or style of living of the typical peasant during the last quarter of a century. The middling landowners have however begun wearing finer English cloth. A zamindar will for instance often wear a turban of coarse muslin and a jacket of longcloth instead of the local *khaddar*. Enamelled cups and tumblers are however finding their way gradually down to the peasants' houses. The crude tin burners consuming kerosine oil are also to be met with in a peasant's house and match boxes have come to be looked upon as a necessity except in the Thal where people can still do without them and are quite content with producing fire by rubbing a cotton stick against *Akh* (*Calotropis procera*) roots. The middling and clerical classes are making rapid progress. A small table or a teapoy and a few chairs will often be found among a *munhi's* furniture and a china or enamelled plate with a cup and tumbler to match a kerosine oil lamp or a lantern are essential articles. His dress consists of nothing but fine cotton or fairly good though cheap woollen cloth. Oftener than not he wears shoes of English pattern and if possible of English make. The use of soap comb and brush and the like show distinctly an advancing standard of comfort. The well-to-do zamindars are not lagging behind either. Their dress has improved greatly and the use of imported and expensive articles is common. English saddle, English harness, trap, English guns and rifles are used largely and the furniture of their houses includes a number of comparatively valuable things which twenty years ago were considered unwarranted luxuries. The style of houses in towns and large villages is improving. More attention is paid to ventilation and masonry houses are increasing in number. In short the conditions of well-to-do zamindars and of townspeople of middling means show unmistakeable signs of progress. The landless labourer is by no means half as off. Labour is no so cheap and the *Atari* can earn enough to lead quite a comfortable life. The unskilled labourer does not get on so well and his condition is about the same as that of a poor cultivator—perhaps a little worse.

Section C — Forests.

CHAP II,

Forests

Forma

The total area of Government Forests (Rakhs) in the district is 296,295 acres, of which 23 rakhs measuring 47,705 acres are under the management of the Forest Department, the remaining 50 rakhs with a total area of 248,590 acres being under the charge of the Deputy Commissioner. None of the forests is reserved and proposals to protect them under section 28 of the Forest Act 7 of 1878 were, after a good deal of correspondence, dropped as unnecessary in Senior Secretary to Financial Commissioner's letter No. 4227, dated 17th July 1907.

The following extracts from Mr O'Brien's Settlement Report of the First Regular Settlement show how the rakhs in this district were formed:—

History of
formation of
the rakhs

"The Government waste land deserves a mention here, only to avoid misunderstanding. If it were not for this, it would have no more part in an account of the physical geography than the small patches of Government cultivated land which there are in the district. The district is fairly well cultivated, and the cultivation, even in the Thal, is generally equally distributed throughout the country. The district does not, like the other districts of the Mooltan Division, consist of a fringe of cultivation on the banks of the rivers enclosing vast tracts of waste land. I don't suppose that in the extra Thal country at any time within the memory of man, a block of ten thousand acres of waste land, could have been discovered which was not intermixed with cultivation and habitations. In the Thal only, one block of 113,613 acres could with difficulty be formed into a rakh, and even that includes cultivated land. The misapprehension referred to is the idea that this district is similar to Mooltan, Jhang and Montgomery with their immense inland tracts of waste land. One of the greatest administrative mistakes that was ever made, and the disastrous effect of which has only just been removed, was to direct the waste land and government in Muzaffargarh to be brought under the same system as that in force in the other districts of Mooltan Division. Similar mistake is occasionally occurring. The total area of the Government waste, by the statement of the settlement just concluded, is 311,551 acres.

CHAP II. C. regular settlement record has been made for each rakh the property of Forests. Government No claims to rights of entry on the retained rakh for any purpose except a few old rights of way were either made or admitted. Where rights of way existed the roads have been shown on the rakh shajra and have been mentioned in the wajub-ul-arz. If the road was a main road and the right of way public this has been recorded and if the right of way was restricted the persons entitled to use it have been mentioned.

A separate record of rights was also prepared for each rakh at the Second Regular Settlement.

A list of rakhs under the charge of the Forest Department and the List of rakhs. Deputy Commissioner is given below—

Rakhs under the Forest Department

Number	Name of Rakh.	Area in acres.
1	Rakh Bohni	68 ⁰⁰
2	Paodewala	821
3	Ranmoya	1,273
4	Isan wala	7,163
5	Karimabad Kureshi	1,007
6	Bakamli	2,000
	Bet Mir Hajar Khan	7,301
7	Chhina Masana	4,214
8	Bet Diwan Bahib	2,171
9	Dhata	2,703
10	Khanwah	1,000
11	Ohiri	1,213
12	Latti	500
13	Khiyara	900
14	Parara	100
15	Dummarwal Jaita	2,000
16	Barwan Dola	1,122
17	Khodli	2,110
18	Jauria	1,000
19	A. S.	1,122
20	A. S.	4,000
21	M. S.	500
22	Jalwa	2,000
23	A. S.	1,111

*Rahs under the Deputy Commissioner*CHAP II, C
Forests

Number	Name of Rah	Area in acres	List of rahs
1	Rah Thalwah	117,686	
2	" Patti Sigal	5,457	
3	" Ahlanpur	2,472	
4	" Tibba	13,444	
5	" Pattal Kot Adu	7,495	
6	" Farbar Sharhi	3,554	
7	" Kat	524	
8	" Drigh	1,935	
9	" Khanpur	65,983	
10	" Muhammal Bahish Kehawar	201	
11	" Ahmed Bari	739	
12	" Umar Budh	268	
13	" Faten Machhi	645	
14	" Kullerah	476	

CHAP II.C.
Forests.
List of Rakhs

Number	Name of Rakh	Area in acres.
22	Rakh Kotla Badat	681
24	Kumal Sandila	604
25	Hamrawali	2,304
29	Bardi Arif	1,638
37	" Bilwala	844
38	Mela Chacha	489
39	Manakpur	723
40	" Chitwahan	677
41	Jari Ratheb	258
42	" Harpallo	440
43	" Humraipur Kacha	1,242
44	Jogiwall	818
45	" Dabra Wadha	50
46	Bardijari	842
47	Sarkar No. 23	1,248
48	Sadewahan	671
49	" Dera Hafbat	1,223
50	" Kandiwal	9120

Rakhs under
Forest Department.

A note on the rakhs managed by the Forest Department, prepared by Mr Shakespear of that department in 1893, has been brought up to date and is given below —

" *Bel Isanwala* 7140 acres *Dandewala* 931 acres *Bel Ranuja* 1,242 acres *Bel Sekhs* 602 acres—A group of forests in the vicinity of the Indus river from twelve mile south west of the tahsil town of Sindwan. Under departmental supervision since 1877-78. Camels, goats and sheep excluded from browsing from same year. Grazed in by cattle of bordering villages. Trees—*Populus Euphratica* and *Tamarix* (small species) former very fine in Isanwala. A few *Sisso* also in the forest. *Saccharum* also and particularly in Dandwala. The grass usually sold for a few rupees to Labianahs in neighbourhood; demand for wool very limited. A few trees occasionally disposed of to villagers for domestic purposes. *Santalum* also and for sale capable of much improvement.

" *Sardas Bel* 1,022 acres—A block of three forests close to the west bank of the Chenab, about eight miles south of Rangpur. Under department since 1878. Cattle only allowed to graze from them. Very poor stock of material and improved by silt. A little *Prosopis* is found chiefly on the western boundaries near Thal.

" *Kandi* 2,542 acres—A block of two areas half way between Lajpura and Rangpur about twelve miles from each other.

right bank of Chenáb. Soil very poor—above the high bank—and growth very light. Fringe of *Prosopis* on Thal side. *Tamarix* of the smaller species predominates. Kikkar (*Leacia Arabica*) thrives in the lacha. Under department since 1869. Camels, goats and sheep excluded from 1878. Cattle of neighbouring villages graze on lease.

CHAP II.C
Forests

Fall's under
Forest Depart-
ment

"*Jhalárin*, 1,984 acres.—On south of and close to above block, also near Chenáb. Poor soil and growth of *Tamarix* (small). *Prosopis* on Thal side, and a *Tamarix* (large) here and there. Under department since 1869, and closed to camels, goats and sheep from 1878. Cattle graze on lease.

"*Alipur*, 1,322 acres.—A block of three forests, long, narrow. South of Langar Sarán, about twelve miles north of Muzaffargarh, and five or six north-west of Sher Shah, and about two to three from right bank of Chenáb. Growth very poor on the whole, though *Prosopis* fair in patches. *Saccharum* dense in centre and towards south. *Tamarix* of smaller species here and there. Under department since 1869. Only cattle admitted from 1878 on lease. The right to collect dates and cut *Saccharum* usually sold every year.

"*Kurahi*, 1,057 acres.—On the river Indus, left bank, and near main road from Muzaffargarh to Dera Gházi Khán. Under the department since 1878. Only cattle admitted from 1878. Growth of *Populus Euphratica*, dense in parts, and of various ages. Smallest *Tamarix* (*jahli*) on river side. Soil *sailaba*, and forest in good condition. Demand for material very limited.

"*Jalwála*, 1,023 acres.—Under department since 1878. About five miles south-west of Khángarh, and close to main road from Muzaffargarh to Alipur tahsil town. Cattle grazing only admitted on lease since 1878. Open to all kinds of animals formerly. Trees, *Prosopis* and *Tamarix*. No steady demand, and only a few *Tamarix* disposed of for village house-building. *Saccharum* grass heavy in parts, sold for a few rupees.

"*Mallán Bala*, 943 acres.—Under department since 1872. Two miles on east of main road from Muzaffargarh to Alipur, and of police station

CHAP. ILC.

Forests

Risks and
Forest Department.

Dammawāla Janābi 3 069 acres—Two areas close to each other and near right bank of Chenāb. Also close on south of old C. toms line from Jakālpur (Multān) to Jatoi. Madwāla under department since 1877 and Dammawāla 1872 the former shows a mass of *Saccharum* grass on a sandy surface soil while the southern portion of Dammawāla consists of *Populus Euphratica* of different ages with heavy *Saccharum*. Camels, goats and sheep excluded since 1878 and grazing disposed of for cattle only. These forests have been burnt partially several times. Only a small demand for house-building material and firewood by neighbouring villages.

Aliwāli 4 629 acres *Alipur* 1 322 acres—Two blocks each of three forests both situated two to three miles on east of Alipūr *tahrīl* town in angle of roads therefrom to Jatoi and Sitpur. Of Aliwāli 2 238 acres under department since 1872, the rest added in 1877. Of Khāra 1 010 acres since 1879 and the rest added in 1877-78. All these areas are very poorly stocked chiefly with inferior species of *Tamarix Prosopis* found here and there. Soil *reh*. Grazing of destructive animals prohibited since 1878. A small demand for material by villagers.

"*Khāra* 988 acres—Similar to Aliwāli and Alipūr.

Latti 729 acres *Ghira* 1 313 acres—Latti adjoins one of the three plots under Ghira, and is with it very fair as to soil and growth of *Prosopis* though this in clumps. Inferior *Tamarix* also present in low ground the other two plots of Ghira poor and contain *Tamarix* with *reh* soil; a fringe of *Prosopis* on east and west. *Saccharum* also in places. Both forests under department since 1878 and closed to camels, goats and sheep from then. No demands for wood.

Bet Dewan Sāhib 3 171 acres—On the left eastern bank of the Indus about twelve miles west of town of Sitpur and 14 from Alipūr. Under department since 1872. Well stocked with *Populus Euphratica* the predominating species *Saccharum* in large quantity. Destructive animals excluded since 1878; cattle allowed to graze. Demand for wood very limited some trees being occasionally sold for beams and rafters.

"*Khānwāh* 1 695 acres—About four miles from both Chenāb and Indus and approaches main Sitpur and Dhāka road on the west. Under department since 1877. Camels &c. excluded since 1879 and only cattle allowed to graze. On the whole poor containing few *Prosopis* and stocked with *lai* (*Tamarix*) chiefly. Demand for produce not worth mentioning.

"*Pādra* 588 acres—Close to the Chenāb and about three miles on east of road from Sitpur to Dhāka. Under department since 1878. Only cattle admitted to graze from then. *Prosopis* growth good; ground hillocky but soil good. *Saccharum* grass plentiful and sold for small sum. No demand for wood to speak of.

"*Dhāka* 2 502 acres—Two pieces almost adjoining each other on north of Dhāka and close to Indus left bank. A part under department since 1879 rest taken up in 1878. Only cattle allowed to graze since latter year. *Sailāka* and subject to flood. *Populus Euphratica* of all ages present in small quantities. Inferior *Tamarix* also present in large quantity. *Saccharum* in places. No demand for wood to speak of.

There is a large extent of other village waste land, or waste land attached to a village at Sitpur most for the convenience of the people in the vicinity of many of the departmental forests. Hence the requirements are almost very limited. Grazing is always a matter of dispute. The right to graze is usually by auction for nearly every year annually by the Forest Department. Direct purchasers, as a rule being *Lahina* Sikhs, and the proceeds

generally not reaching a high figure. The forests in this district not having been finally determined on for reservation, the demarcation has been confined to lines of various widths from 5 to 20 feet, with, in some instances, posts and trenching of an indifferent description " CHAP II.C.
Forests

The rakhs in charge of the Deputy Commissioner may be divided into three classes:— Rakhs under the Deputy Commissioner

(1) *The Thal Rakhs.*—These Rakhs abound in Kanda (*Prosopis spicigera*), generally small, Jal (*Salvadora oleoides*), Kari (*Caparis aphylla*) and shrubs like Phog (*Calligonum poligonoides*), Babhal (*Acacia jacquemonti*) and Lana (*Anabasis multiflora*). A few Khaggal (*Tamarix orientalis*) trees are also found here and there;

(2) *Rakhs in the riverain tracts.*—These abound in Bhan (*Populus Euphratica*) and Lái (*Tamarix Dioica*); and

(3) *Rakhs in the central canal-irrigated tract.*—The trees in these Rakhs are mostly Khaggal (*Tamarix orientalis*), some Lái and a few Tahls (*Sissoo*) and Kikkar (*Acacia Arabica*).

Grazing in these Rakhs is leased from year to year with reference to sums determined at settlement for each Rakh. Proposals made in 1904 regarding the grant of cultivating leases in some of the Rakhs are still under consideration.

Government owns cultivated and uncultivated lands in small plots in a large number of villages. The lands are held by tenants who pay land revenue with additional Mahikana. Government

CHAP II, E.

Arts and
Manufactures.Printing in
fabrics.

Chhimbis (dyers) print cloth in showy colours with a view to its being used as *bhorkhan* (sheet worn by women on the head) *ghagra* (petticoat), cloth for quilts (*sirai*), or *ja am* (flooring cloth)

Carpets.

No carpets are manufactured in the district.

Rugs.

Country blankets are woven by the local weavers out of sheep's wool. No other kind of rugs are made.

Snuff.

Snuff is manufactured more or less throughout the district, but the chief seat of the manufacture is at Alipur where there are regular mills and large quantities are prepared for export to Dera Ghazi Khan and Bahawalpur.

Taddi (mat
tieg.)

Taddi (matting) is made of date leaves by Kurars in every part of the district. Mr. Lockwood Kipling late Principal of the School of Arts, Lahore, wrote as follows about this manufacture —

Basket work
— Rampur.

Rampur in this district and probably elsewhere mats and baskets made of *pattla* leave of the Afghan dwarf palm (*Chamoerops Ritchiana*). These last are not basket work in the strict sense of the term, i.e., an interlacement of twigs; but they are built up like the rope and bucket of the Deccan or the similar articles from the Zanzibar coast in a series of coils tightly plaited together usually in the shape of large *gharas* and *lotas* with well fitting covers. Similar work in the same material is made in the Banna district while the whorl straw plaiting of Hardra is another variation of the same principle. All this work is exceedingly neat and wonderfully cheap.

Bows and
arrows.

The primal trade of bow and arrow making still lingers in the district. The place well known for its pretty bows is Kot Addu in the Sinawan *tahsil*. Bows are made of horn and brushwood chips tied up with gut and leather. Each bow takes six months to complete. When ready it is very strong and difficult to bend. The bows are beautifully decorated in colour with foliated patterns in tin yellow varnished to simulate gilding or left white like silver. This method of decoration is called *kamdargari* and the artisans are called *kamdargars*. Each *kamdargar* prepares two lots of bows in a year, one lot being ready every half year. The bows are *andilli damils* and *sandils* according as the bow has one two or three furrows at the back. Each furrow adds to the strength of the bow. The price of a bow is from Rs. 4 or 5 to Rs. 8 or 10. Arrows with pointed tips are not prepared unless ordered. The arrow used by the local people for shooting birds is of peculiar shape having a thin end and a thick and heavy front. It is held slanting against the bowstring and when discharged flies erect.

Other
industries.

No other industries are deserving of notice.

A cotton ginning factory belonging to Seth Chiman Das and Co., has been in existence at Muzaffargarh for about ten years. It is, however, not a very large concern. The number of workmen employed is about 40, and work has often to be stopped when there is not enough cotton to be had. Similar factories have been started lately on the Muzaffargarh-Ahpur road at Khingrah, Wasandewala and Rulllanwala. The Muzaffargarh factory has also a cotton press attached to it. A second ginning factory has also been opened at Muzaffargarh.

Arts and
ManufacturesCotton
Factories

No other factories are deserving of the name. Leather tanning goes on at almost every large village. But the *mochis* follow the old crude methods of curing skins with lime and tanning them with the bark of *lilār* (*acacia arabica*). The trough is called *lunāl* and skins filled up with the tanning fluid are hung to trees or wooden posts erected for the purpose.

Other
Factories

Wool is exported mostly to or *in* Multān. A little is spun by women at home and converted into blankets (*dhusar*).

Rope-making is an important industry which is entirely in the hands of Labana Sikhs. They buy up *munj lana* (*seocharum munja*) and beat the bark of the reed (*munj*) into fine fibres. These fibres are then twisted together on a kind of spindle and made into ropes. Ropes are used locally and also exported.

The factories are not sufficiently numerous or large to necessitate migration of labourers. The small demand of labour is supplied locally. Labourers work nine or ten hours a day and receive from six annas to one rupee a day at Muzaffargarh.

CHAP. II.]

Commerces
and Trade

weather and take it to Khurasan. But the trade is now almost extinct owing to prohibitive duties imposed in Afghanistan. Some of the sugar goes to Dera Ghazi Khan and the snuff is sent out to the same district and Bahawalpur. The rest of the trade is in the hands of Multan or Sukkur merchants and the surplus produce either goes by rail to Multan or by river down to Sukkur.

The chief imports are cotton and woollen piece-goods, metals, salt and lime.

Castes en-
gaged in trade.

The local traders are all Aroras by caste. In the days of trade with Afghanistan a few well-to-do Pathans used to join the Powindahs and take indigo for sale to Central Asia. They have, however, given it up now.

Centres of
trade.

Khairpur (*tahsil* Alipur) used to be a flourishing centre of trade in the old days. It had the advantage of the river Indus running up to it in summer and making it a convenient station for boat traffic. The local traders had direct dealings with Amritsar and Sukkur and used to export large quantities of gram to Sukkur by boat. The diversion of traffic to the Railway and the construction of protective embankments which keep out the river water have now turned the tables upon the town and the dilapidated condition of the masonry buildings show that this once prosperous town is now in straits. Every railway station from Daira Din Panah to Muzaffargarh is now an exporting centre. Indeed goods are booked even from flag stations.

Modes of
carriage.

Wheeled traffic is practically unknown. There are just a few bullock-carts in the district, but they are used either for carrying sugarcane from the fields to the presses or by contractors for conveying heavy beams and other building materials. Camels are the usual means of transport and they can travel not only along the main roads but along all sorts of footpaths. Pack bullocks and donkeys are also used to some extent. Tumtums ply on the metalled road between Khairpur and Muzaffargarh carrying large quantities of mangoes and dates to the railway station. A subsidized Tonga service carries the Dak and passengers between Alipur and Muzaffargarh and tumtums are often requisitioned by officers and well-to-do local men for trips along the roads.

Section G—Means of Communication

Means of
communication
by Rail.

The Sindh Sagar branch of the North Western Railway, which was built in 1868, enters the district from Sher Shah (Multan) by a bridge over the Chenab and runs through the northern half of the district turning northwards along the east bank of the Indus. From Mahmudkot a branch runs off to Ghazi Ghat opposite Dera Ghazi Khan. The distance between the two places is about nine miles and communication across the river is kept up by means of a bridge of boats in winter and ferry carriers

in summer. The railway stations starting from the east are :— CHAP II.G.
 Chenab west bank, Muzaffargarh, Budh (flag station), Mahmudkot
 (junction), Gujranwala (flag station), Sialkot, Kot Adu, Daira Din
 Panah and Ihsanpur (flag station) Means of
Communication

This district is not subject to famines, but the railway has raised the prices more or less. It has had no effect upon the language or religion

There are only two bits of metalled road (1) a distance of eleven miles between Muzaffargarh and Khungarh, and (2) a bit six miles long on the Muzaffargarh-Dera Ghazi Khan road, west of the Muzaffargarh station, another bit three miles in length east of the town besides the roads round the Muzaffargarh civil station. The former road is under the District Board, but the latter is under the charge of the Public Works Department

Roads

The following is a list of the roads under the management of the District Board :—

1. Muzaffargarh-Rangpur road (district boundary terminus)
2. Muzaffargarh-Ihsanpur road (district boundary terminus).
3. Kot Adu-Lengra road.
4. Sialkot-Munda road
5. Kot Adu-Munda road
6. Daira Din Panah-Rangpur road via Munda
7. Sialkot-Khangarh road
8. Mahmudkot-Dera Ghazi Khan ferry road
9. Sialkot-Khangarh ferry road via Khangarh
10. Muzaffargarh-Khangarh road
11. Muzaffargarh-Dhalla road
12. Khangarh-Jatoi road
13. Shahr Sultan-Jatoi road
14. Jatoi-Alipur road
15. Jatoi-Khangarh road.
16. Muzaffargarh-Jatoi road
17. Jatoi-Khangarh road

CHAP. II.]

Means of
Communication.

Inland navigation.

There are no navigable canals in the district. The creeks in the riverain tracts have to be crossed by ordinary boats which are supplied on the main roads by ferry contractors. In some of the inland creeks, small boats are kept for the purposes of fishing.

The ferries on the Indus are managed by the Dera Ghazi Khan district authorities. Ferries on the Chenab are under the Deputy Commissioner of Muzaffargarh. A list of the Chenab ferries is given below —

1	Bulowahan	15	Jhokwala.
2	Dholanwala.	16	Hiranwala.
3	Dhunduwala.	17	Bot Isa.
4	Tibbowala.	18	Mud Daulat Shah
5	Ganga.	19	Nahranwala.
6	Binda Ishak.	20	Arowala
7	Shahpur	21	Chuharpur
8	Shahr Sultan.	22	Rajghat.
9	Mudwala.	23	Pipli.
10	Bhakri.	24	Hamandpur
11	Makhan Bela.	25	Mohanwala.
12	Kudrula.	26	Taragranwala
13	Nurwala.	27	Alipur
14	Khangarh Doma	28	Jatoi

The income from lease of the ferries was Rs. 4,970 in 1905-06 and Rs. 9,728 in 1906-07.

Postal arrangements.

The postal arrangements of the district are under the charge of the Superintendent Post Offices, Multan. Besides Muzaffargarh which is the head office of the district there are sub-offices at Alipur, Khangarh, Kot Adu and Sinawan, with a number of branch offices attached to each. The following is a list of the branch post offices:—

Sub-office.	Branch offices.
Muzaffargarh	Alipur, Amirpur, Bahakha, Chenab West Bank, Langar Sarai, Moradabai, Nizami, Rangpur, Rangpur Buzir, Ranti.
Alipur	Jandi Jhangwala, Khairpur, Khangarh Doma, Kaudal, Sripur, Durrumwala, Jhok Khurak, Kharbar Machi, wala, Kollanwala, Khar Saran.
Kot Adu	Alampur, Daira Daulat Khan.
Sinawan	Bahar Dera Chokha, Dera, Dera, Germal, Mahal, Mahal & Mahal.

The post is transmitted by rail along the Railway line and by Tonga from Muzaffargarh to Alipur. In all the other parts of the district it is carried by Dak runners.

The number of post offices is increasing day by day. The progress made by the post office as a means of transmission of letters and money may be judged from the fact that in the twelve years preceding 1902-03 the number of letters passed rose from three to five hundred thousand, and the number of money orders sent and paid grew from 5,349 and 549 to 10,879 and 5,133 respectively.

CHAP II.G
Means of
Communica-
tion

There is only one combined post and telegraph office in the district at Muzaffargarh. Telegraphic messages can, however, be sent along the railway line through the Railway Telegraph. The canal department have also set up a telegraph line along the rest-houses situated on the main canals. Alipur, Jatoi and Kinghar have also thus been placed within reach of telegraphic messages, though only for official purposes.

Telegraph
office

Section H.—Famine.

Cultivation in this district depending on one form or another of irrigation, it is practically immune from famine. The area matured in the famine year of 1899-1900 was 84 per cent of the normal. No famine works have had to be started within recent years. Large numbers of people, however, flock into this district from Bikaner (through Bahawalpur) when that tract is passing through a famine. They spread out and can usually find employment for able-bodied persons and alms enough to keep the others alive.

Famine

CHAPTER III—ADMINISTRATIVE

Section A.—Administrative Divisions

CHAP
III. A.
Admini-
strative
Divisions.
General.

The district is in charge of a Deputy Commissioner, subject to the control of the Commissioner of Multan. The ordinary district staff consists of a District Judge, a Treasury Officer and a Revenue Extra Assistant Commissioner. An additional Extra Assistant Commissioner is posted to the district for six months from 15th October to 15th April.

Magistrates.

The Deputy Commissioner is also the District Magistrate and all Extra Assistant Commissioners have first class magisterial powers. The Tahsildars and Naib-Tahsildars are also magistrates of the 2nd and 3rd class. The official magisterial staff is assisted by the following Honorary Magistrates —

- | | | |
|----|--|----------------|
| 1 | Khan Bahadur Muhammad Saifulla Khan | |
| | Magistrate 1st class | Khangarh. |
| 2. | Maulvi Ghaus Bakhsh Magistrate 1st class | Alipur |
| 3 | Mian Shaikh Ahmad Magistrate, 1st class | Thatta Garmani |
| 4 | Makhdum Shaikh Muhammad Hasan Magistrate 2nd class | Sitpur |
| 5 | Shaikh Ghaus Bakhsh Qureshi Magistrate 3rd class | Muzaffargarh. |

There is a Town Bench of Magistrates for the town of Muzaffargarh exercising 3rd class powers. It consists of —

- 1 Chaudhri Parma Nand.
2. Bhai Notan Das.
- 3 Makhdum Ghulam Mustafa
- 4 M. Khaliq Dad Khan of Khangarh

Revenue Staff.

For revenue purposes each of the three tahsils is in charge of a Tahsildar. In the Alipur tahsil there are two Naib-Tahsildars with head-quarters at Alipur. For the Muzaffargarh tahsil there are two Naibs, but the 2nd Naib-Tahsildar has his head-quarters at Rangpur. In the Sinawan tahsil there is only one Naib-Tahsildar. An extra Naib-Tahsildar is posted to each of the Sinawan and Muzaffargarh tahsils for girdawari work for two months in Khari and 1½ month in rabi. The village revenue staff is as follows —

	Tal. 2.				Off. Magistrate	Naib Magistrate	Patwar	Assistant Patwaris
Muzaffargarh	—	—	—	—	1	9	113	8
Alipur	—	—	—	—	1	8	90	5
Sinawan	—	—	—	—	1	5	65	4
Total	—	—	—	—	3	22	268	17

This establishment is under the supervision of the Naib-Tahsildars, the Tahsildar, and the Revenue Extra Assistant Commissioner, assisted by a District Kanungo who has his headquarters at Muzaffargarh. The district revenue record is in charge of an Assistant District Kanungo helped by an inspection muharri and an assistant inspection muharri. The establishment is under the supervision of the District Kanungo.

CHAP
III A
Adminis-
trative
Divisions

There are 14 police stations or Thanas in the district. The sanctioned strength of Inspectors and Sub-Inspectors is 5 and 20 respectively.

The police arrangements are in charge of a Superintendent of Police, subject to the control of the Deputy Commissioner.

There is no jail in the district. Prisoners are sent to the District Jail, Multan.

The Deputy Commissioner is the Court for management of the estates of all wards taken under Government charge.

The village communities show no signs of organisation among them. For a decision of the pettiest dispute they rush to the Courts, except when the lambardar who is after all a power in the village can arrange a settlement.

Zaildars were appointed in this district at the commencement of the first Regular Settlement. They were remunerated by a deduction of one per cent. from the revenue of their Zails and by special *Indams*. There were 51 Zails at that settlement with 59 Zaildars, some of the Zails being shared by two Zaildars. The number of Zails has now been reduced to 45 and they have been reorganised so that every Zail will be in charge of one Zaildar and every Zail will fall wholly within one Thana. Great inconvenience used to be experienced in consequence of a Zail being situated within the boundaries of two or three Thanas. With a view to secure the latter end the limits of Thanas had to be slightly altered in some cases, and the alterations were duly sanctioned by Government (vide Notification No. 10, dated 26th January 1906). It has been arranged to remunerate the Zaildars by fixed pay, in three grades, thus:—

CHAP
III A
Adminis-
trative
Divisions.

Zaildars

of the estimated future revenue of the district but including the compensation *Indms* the total emoluments of Zaildars will be a little larger. There are two *Indms* held on special terms under the orders of Government. The following table gives the figures —

Tahsil.	NUMBER OF ZAILS.			Total Pay	Compensation Indms	Special Indms.	Total present emoluments of Zaildars.
	1st class.	2nd class.	3rd class.				
				Rs.	Rs.	Rs.	Rs.
Shikarwin ...	2	6	...	1,600	250	50	1,900
Muzaffargarh ...	9	2	7	2,800	75	150	3,025
Alipur ...	2	5	11	2,200	400	...	2,650
District ...	14	13	18	6,600	1,425	200	8,175

The re-organization of Zails and the scheme for remunerating the Zaildars were sanctioned by the Punjab Government in their Revenue and Financial Secretary's letter No 1, dated the 13th January 1903. The appointment, promotion, &c, of Zaildars will be regulated by general rules contained in No 173-A of the rules under the Punjab Land Revenue Act.

The following is a list of Zaildars who held office on 1st June 1903 —

Serial No.	Name of Tahsil.	Name of Zaildar.	Name of Zail.	REMARKS.
1	Muzaffargarh	M. Khan Beg	Amirpur Kanika.	
2	Do	M. Kalem	Rangpur	
3	Do	M. Ali Muhammad	Muradabad	
4	Do	M. Khuda Baksh	Thana F. jilala.	
5	Do	Sh. Akbar Baksh	Muzaffargarh.	
6	Do	Sh. Ghulam Baksh	Thana Quereh.	
7	Do	Ghulam Qader Khan	Khirsarh.	
8	Do	S. Lal Shah	Murthia.	
9	Do	M. Nizam Din	Al. Paki	
10	Do	Fakh Muhammad Khan	Q. an. rwd. 1	
11	Do	M. Fakh Muhammad	F. an. Ch. 1	
12	Do	M. Ghulam Muhammad	K. an. 1	

Serial No.	Name of Taluk	Name of Zaidar	Name of Zail	Remarks	CHAP III. A Adminis- trative Divisions Zaildar.
13	Muzaffargarh ..	M. Ahmad Ali	Diyala		
14	Do	M. Ghulam Rasool	Lithra Sindila		
15	Do	M. Karim Dad	Mahra	Died on 11th April 1908 Successor not appointed	
16	Do	M. Wali Muhammad	Ruhillanwali		
17	Do	M. Allah Yar	Mochiwal		
18	Do	Khuda Bakhsh Khan	Ghazanargarh		
19	Alipur	Hafiz Muhammad	Darmanawala Shumsh		
20	Do	Dawood Sultan Ahmad	Shahr Sultan		
21	Do	Gul Muhammad	Bikrawala		
22	Do	Mir Hazer Khan	Bet Waniawala		
23	Do	Sad Khan	Jail Shumsh		
24	Do	K. & Ghulam Rasool Khan	Jail Janoli		
25	Do	Sher Muhammad Khan	Jhalkein		
26	Do	M. Jind Wali Pannan	Madawala		
27	Do	Allah Wazir	Darmanawala Janoli		
28	Do	Lal Khan	Bet Mulkawala		
29	Do	Bahadur	Lithra Sindila		
30	Do	Lithra Sindila	Mohra		
31	Do	Lithra Sindila	Kh. Jhalkein		
32	Do	Lithra Sindila	Madawala		

CHAP
III A.
Adminis-
trative
Divisions.
Indmdars.

The *inams* granted to *Zaildars* at the first Regular Settlement amounted to 59 per cent of the total revenue of the district *Zaildars* having now been remunerated by fixed pay and compensation *indms* 23 *zainindars indms* of the aggregate value of Rs. 1 325 per annum have been sanctioned by the Punjab Government in their Revenue and Financial Secretary's letter No 1, dated 13th January 1903, referred to in the preceding paragraph for grant to other deserving *lambardars* and influential landowners The *indms* have been graded as follows —

	Per annum. Rs.
1st grade	75
2nd "	50
3rd "	25

They have been distributed by *Tahsils* thus—

Tah. II.	NUMBER OF <i>INDMS</i> .			Emoluments Rs.
	1st grade	2nd grade	3rd grade	
Sinwán	—	8	—	400
Muzaffargah	—	8	2	450
Alipor	—	8	1	425
District	2	22	3	1,325

NOTE.—Two 3rd grade *indms* were transferred from Sinwán to Muzaffargah by Punjab Government letter No 172, dated 13th August 1903.

The *indms* amount to less than one fourth per cent of the total revenue of the district. The amount has been kept low in consideration of the compensation *indms* which have been granted to the *Zaildars*. Rules 171 and 173 under the Land Revenue Act relating to *Indmdars* have been extended to this district by Punjab Government Notification No 2 dated 13th January 1903. The *Indms* will be confined to the *Tahsils* for which they have been sanctioned. Each *Indmdar* and *Zaildar* has been provided with a book of convenient size containing a list of villages included in the *Zail* a map thereof a printed paper showing their duties and blank papers for the remarks of the Collector or other officers above the rank of *Tahsildar* when they go out on tour.

A list of persons who held the *Safetposhi Indms* on 1st June 1903 is given below —

Serial No.	Name of <i>Tahsil</i>	Name of <i>Indmdar</i>	Name of Village	Remarks
1	Alipor	Sh. Lal H. S.	Chandla	
2	Alipor	Sh. Lal H. S.	Dehli	

MUZAFFARGARH DISTRICT.]

[PART 3.

Serial No	Name of Tahsil	Name of Sub-division	Name of Village	Remarks
3	Muzaffargarh	Gadma, Div 4th	Div 4th	
4	Do	Khushq Dal Khan, Pathan	Khushq Dal Khan	
5	Do	Ghulam Ali Jungla	Mehrpur	
6	Do	Gulab Singh Sarai	Panjpur	
7	Do	In 11 Bakhli, Chhachhra	Deala	
8	Do	Yar Muhammad Sarai	Sarai	

CHAP
I. I. A
Administrative
Division

I. I. A.

CHAP
III. B.Civil and
Criminal
Justice.

Criminal.

Section B — Civil and Criminal Justice

The criminal statistics of the district show no important features. Petty thefts and cattle lifting are common. The number of murders fell from 16 in 1906 to 9 in 1907. With solitary exceptions murders can invariably be traced to jealousy or intrigue and a woman is almost always at the bottom of the whole thing.

The standard of morality being low, cases of abduction are very numerous. There were as many as 212 cases relating to marriage in 1906. Of the complaints instituted very few are successfully prosecuted, the acceptance of consideration for, or the return of, the abducted woman being generally taken as sufficient to warrant a compromise.

Civil.

This is not a very litigious district. Suits for money and moveable property are common.

The civil courts in the district are as follows —

The Court of District Judge

Three Courts of Extra Assistant Commissioners with civil powers of Munsiff 1st class

Three Courts of Munsiffs (one at Alipur and 2 at Muzaffargarh) exercising the powers of Munsiff, 2nd class

Of the two Munsiffs at Muzaffargarh one is an Additional Munsiff and is permanently located there.

The Munsiff of Alipur has the Alipur *Tahsil* for his jurisdiction. The jurisdiction of the other two Munsiffs stationed at Muzaffargarh extends over the Muzaffargarh and Simiwan *Tahsils* as well as over part of the Alipur *Tahsil* *ci*, the tract lying within the limits of the Shahr Sultan police station.

Three Courts of Tahsildars (exercising 3rd class Munsiff's powers). Their jurisdiction is confined to their respective *Tahsils*.

Two Courts of Honorary Civil Judges *ci* —

(i) Khan Bahadur Muhammad Saifulla Khan exercising powers of Munsiff 2nd class, within the local limits of the Khairpur police station (vide Punjab Gazette Notification No. 401, dated 22nd August 1903)

(ii) M. Ghous Bakhsh exercising powers of a Munsiff of the 3rd class within the limits of the Alipur *Tahsil* (vide Punjab Gazette Notification No. 566, dated 8th April 1902)

The powers of District Judge are exercised by an officer other than the Deputy Commissioner. He is usually a member of the Provincial Service, generally an Extra Judicial Assistant. There is no subordinate Judge.

The district is included in the Multan Civil Division and the District Judge is for purposes of civil work subordinate to the Divisional Judge, Multan.

CHAP
III, B
Civil and
Criminal
Justice

There is no Additional Divisional Judge for this district

A code of the customs prevailing in the district, was compiled during the recent settlement of the district and is printed as Volume XX of the Punjab Customary Law Series.

Civil.

There are five pleaders and one *Mukhtar* (who is also revenue agent) at head-quarters and one pleader at Alipur

There are 30 petition-writers in the district, the scale sanctioned by the Chief Court being 35.

The Deputy Commissioner is *ex-officio* Registrar. There are three offices, one in each *Tahsil*, and the following are the Departmental Sub-Registrars. —

Register n.

Mian Sheikh Ahmad at Thatta Gurmām for Simāwān.

Sheikh Ghaus Bakhsh, Qureshi, at Muzaffargarh.

Maulvi Ghaus Bakhsh, at Alipur.

The passing of the Land Alienation Act has considerably reduced the number of registrations.

CHAP
III C.
—
Land
Revenue.
() Village
communities

In some places there never was any land common to the wells, in others where there was some common grazing land it has been partitioned and now each well has a waste area of its own. The great majority of villages is accordingly held on the tenure called *bhayyachdra mukammal* (complete) which means that the possession of each owner or group of owners is the measure of their rights, in other words, that the wells or holdings are quite independent of one another and have nothing in common. Next in importance comes the tenure called *bhayyachdra phair mukammal* (incomplete), where there is some village *shamilat* (common land). The number of such villages is largest in the Alipur *Tahsil* where the extensive river front prevents a partition of the common riverain lands. In the Sindwán *Tahsil*, too, the extensive waste area of the Thal has so far been found useful for the grazing of cattle without restriction.

With the exception of the Thal villages where no partition can take place in consequence of the agreements executed under the Sindh Sagar Doab Colonization Act, the villages of this class are being converted gradually into *bhayyachdra mukammal* as individual rights are asserted more and more. Of the *zamindari* villages, 14 in Sindwán, 29 in Muzaffargarh and 80 in Alipur or 78 in all, are *rakhs* (forests) belonging to Government. There are thus only 5 real *zamindari* villages belonging to one individual in each case and there are 32 villages where the villages are shared by a few members of the same family or more families than one. The *pattidari* tenure is rare. The few villages classed under that head were formed more by throwing into one village areas held by different groups of proprietors, than by the area of the village being colonized in defined sub-divisions. The following extract from the old Gazetteer will be found interesting —

"But the significance of the figures is more than doubtful. It is in many cases simply impossible to class a village satisfactorily under any one of the ordinarily recognised tenures; the primary division of rights between the main sub-divisions of the village following one form while the interior distribution among the several proprietors of each of these sub-divisions follows another form which itself often varies from one sub-division to another. Especially is this the case in Muzaffargarh where the village communities are not as a rule compact family groups the members of which claim descent from a common ancestor but fortuitous aggregations of units whose circumstances, rather than nature, have brought together. Owing to the mode in which inferior proprietorship was formed viz. by settling individuals to till the land it follows that most villages are mere collections of wells grouped together for revenue purposes but not really knit together in any way, and that the only real bond in many cases between the members of a village community in this district is the artificial bond imposed by our Government of joint responsibility for the land revenue. To such communities as in Multán where neither of the terms *jaili* *dar* or *bhayyachdra* can in their original significance be applied with propriety. The technical sense however of the term *bhayyachdra* which is well to express a state of things where possession and not ancestral descent is the measure of right and liability seems to apply more nearly

than the term *pattidāri*, which implies that ancestral right, as derived from a common ancestor, is the rule by which each man's share in the village lands is determined. The process by which the existing state of things was arrived at, differs materially from the process implied in the terms *pattidāri*, and *bhayyachara*, but looking at results alone, it is possible to apply the term *bhayyachāra* in its technical sense to these villages. The extent of each man's possession is the measure of his rights in, and liabilities on account of, the village, and this is practically the essential feature of the *bhayyachara* tenure.

CHAP.
III C.Land
Revenuethe Village
Council

CHAP
III C
—
Land
Revenue.
The Mulkán
Patháns.

pur Mahra Nasheh, Ghazafargarh Doaba, Jarh, Latukrán Langar Sarai and Lalpur. The measure can only be considered disastrous. It was not observed at the time that under the Pathán governors this *kasur* was paid as a deduction from the revenue and that if the Patháns were to be restored under the altered state of things brought about by a cash assessment, the more just method was to have given them an allowance from the revenue, and not to have imposed a new grain-cess on the cultivators. In 1853 the Deputy Commissioner reported that the exercise of the rights of the Patháns who recovered *kasur* paralyzed the industry of the cultivators, and again in 1859, he said that the restoration of the Patháns to *kasur* rights was impolitic. The failure to define those rights had allowed them to encroach on the inferior proprietors and to ruin them. He instanced villages that had been ruined in this manner. The result was that in some villages the Patháns succeeded in ousting altogether the inferior proprietors; in others they reduced them to the position of tenants-at will. Where the inferior proprietors were too strong to be interfered with, beyond the enforced payment of *kasur*, the Patháns became superior proprietors.

Inferior
Proprietors.
أدلیف
Lahá Kadd

The way in which the status of inferior proprietor was formed has been described. The inferior proprietors in a village have usually no common ties of clan ship. They are a miscellaneous body, each member of which was originally introduced either by the government or by the superior proprietors. In villages where superior proprietary right exists, the inferior proprietor is usually entitled only to the land occupied by himself or his tenants. The unappropriated waste belongs to the superior proprietors. The inferior can graze his cattle in it, subject to the firm rules, but cannot cultivate it without leave of the superior. In other respects the tenure of inferior and absolute proprietors differs only in that as regards the latter, the superior right has ceased to exist. The formation of new superior proprietorship where it has ceased to exist has of course long been impossible, but new inferior and absolute proprietors are constantly being made by the contract known here as *adhlán* or *adlop*. A proprietor allows a third person to sink a well in his land on payment of a fee, and to bring the land under cultivation. The person so sinking the well becomes a proprietor of half the land brought under cultivation. If an inferior proprietor cultivate through tenants he receives a grain fee which is called *lichh* on the Indus and *kur* on the Chenab. The rate varies with locality and in consequence of contract, but it is almost invariably one seventeenth of the gross produce and is known as *siká rish*. Under former government the share taken by the State was the *rikish*. Now the person who pays the land revenue receives the *malik*. This person may, by agreement, the superior proprietor or the tenant, or even a person unconnected with the land, but, as a rule, the

inferior proprietor pays the land revenue and receives the *mah-ûl*. For the purposes of settlement he has been presumed always to pay the land revenue and to receive the *mah-ûl*, and his profits have been assumed to be the *mah-ûl*, plus the *lakh* or *lakh*.

CHAP
III C
Land
Revenue
Total

The following statement shows the percentage of area cultivated by owners and by tenants of each class in each of the Tahsils as ascertained at the recent settlement —

CHAP
III, C.

Two classes of tenants existed before the 1st Regular Settlement

Land
Revenues

Mundhimār
tenants
Bulēmār
tenants

(1) Those who had by clearing the jungle and by bringing land under cultivation acquired a permanent right to cultivate. These are called *mundhimār* or *bulēmār*, and were as a rule, recorded at the 1st Regular Settlement as tenants with rights of occupancy.

Charhdayat
tenants

(2) Those tenants who had been put in, with or without a term being fixed by proprietors to cultivate land already cleared and fit for crop. These are called *charhdayat*. They were usually recorded as tenants without rights of occupancy.

Charhdayat
tenants.

Tenants are now classified according to the language of the Tenancy Act of 1887. Land was so abundant at the 1st Regular Settlement that the occupancy status had no attraction for tenants. They preferred not to be tied to the land and to be able to change their cultivation when they liked. In the *Sinān wān Tahsil* applications by tenants not to be recorded as having rights of occupancy were common though they were by custom entitled to permanent possession. Circumstances have changed now, but tenants are still eagerly sought after, and, as a rule free from any attempt on the part of the landlord to extort from them. Every effort is made to retain them. Some landlords study to get their tenants indebted to them, in order to keep a hold on them. The share of the crop received by the tenants is called *rahām*.

Exceptional
forms of agri-
cultural status.

In addition to the usual forms of proprietors and tenants with their respective shares in the produce, there are certain exceptional forms of agricultural status, which require to be described.

1. *makul*

It often occurs that an inferior proprietor, from indolence or inability to keep accounts and manage for himself, agrees with some third person usually a village shopkeeper, that the latter shall receive the *makul* part the Government revenue out of it, and keep the profit or bear the loss. Such a person is called a *makul dār*. This arrangement was very common before the 1st Regular Settlement, but the class is dying out and only a few solitary instances are to be met with now.

2. *lakhān*

Lakhān means a cultivator who tills his land with borrowed bullocks, and pays the owner of the bullocks half of the *rahām*, or cultivator share.

3. *lakhān*

Lakhān literally means "without working." Hence it means that share of the produce which a person connected with land receives without working or forgoes because he has not done work which by custom was incumbent on him, e.g., A lends B money and in stead of getting interest in cash, receives a share of the produce. That share is called a *lakhān* because A gets it without working for it. When a landlord has cleared the jungle and brought land under cultivation himself, and then gives it to a

CHAP
III C.Land
Revenue.Revenue
system of the
Bahawalpur
Nawabs.

The Bahawalpur Nawabs collected their revenue in kind, plus *til* and a tax on indigo called *moghla*. *Moghla* was in some parts a fixed rate of Rs 5 per maund. In others it varied according to the market price of *g* when indigo sold for less than Rs 40 per maund, the rate of *moghla* was Rs 3 per maund when it sold above Rs. 40 *moghla* was Rs 8. All the Nawabs took *sakdt* or transit duties, and must have levied many taxes besides, for Sawan Mal could not have invented the innumerable cesses we shall find him collecting, and still have the reputation of being such a good ruler.

Sawan Mal's
revenue sys-
tem.

Much more is known of Sawan Mal's revenue system than that of the Nawabs. The changes effected in the system of the Nawabs by Sawan Mal may be briefly stated as follows—He commuted the government share into cash at a price a little higher than the market price, and made the cultivators take back the government share and pay the price so fixed.

In describing Sawan Mal's system, one is liable to fall into the error of stating that any single administrative act or procedure applied to the whole district whereas, from the want of record, the local area to which a particular act or rule extended cannot now be known. For instance when we read that Sawan Mal levied half the gross produce and then, by manipulating the market rate turned the half into three-quarters and on that collected a number of cesses, took the usual dues of officials, and paid them only a pittance as salary and appropriated the customary alms, we get a total which arithmetically comes to more than the gross produce of the land, and leaves no margin of livelihood for the cultivator who was certainly so well off that 35 years after he remembers the time of Sawan Mal with regret. The truth is that Sawan Mal's assessments were adjusted on a very perfect local knowledge. He began low and gradually raised the assessment as circumstances justified it. Thus wells in the *Tal* were leased at fixed sums according to their quality but when the lessee cultivated more than the usual area attached to one well the fixed sum was set aside and the whole crop was shared. If the crop was unusually good the *lirdar* thought that government should share in the prosperity and at once levied a fee called *na'ar mutaddami*. Again if prices rose much after the rate fixed for commuting the grain into cash the *lirdar* levied a fee called *sharfa* or thanks-offering. Thus the Diwan though he had not thought of the improvement of communications took advantage of the extension of cultivation good seasons and the rise of price as much as any Settlement Officer of the present day. Again the Diwan always adhered to the ancient rate of the government share but where it could be done he raised the revenue by adding cesses and at annexation it was found that where the rate of the government share was high cesses were few where the rate was low, cesses were many. In modern

language, Sáwan Mal enhanced his revenue by means of cesses. The indiscriminate remission of these cesses, described in former Settlement literature most incorrectly as "arbitrary modes of increasing the revenue by petty and vexatious dues," whereas they really made the burden uniform, was one of the causes why the First Summary Settlement worked so unequally. The difficulty in describing Sáwan Mal's revenue system arises from our present ignorance of the limits affected by any fiscal act. Here and there a fact or two remain, such as that *moqila* was not collected in *Sawánwán* or *akát* in *Murádábád Taallula*. Cesses were numerous in *Shahr Sultán* where the government share was one-sixth, and few in the neighbouring *Taallulas* of *Sítpur* and *Dhíka* where the government share was one-fourth, but enough is not known to enable us to say how each part of the district had its burden adjusted to its capacity. With this warning, an attempt may be made to describe the dealings of Sáwan Mal's Government with the people.

CHAP

III C

Land

Revenue

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CHAP
III. C.
Land
Revenue.
Bahadalli.

The second kind of revenue payers were those who paid a share of the crop *bahdā* here called *bahdāllī*, and *bigha* rates on certain crops. The share of the crop taken by government was called *mahsul*. It ranged from one-sixth to half of the gross crop. There is no information to show how this share was originally fixed. Sāwan Mal seems to have adopted the share fixed from time immemorial, and to have equalized and increased it by means of cesses. An account of the cesses will be given hereafter. In the parts of this district near Multan city the *mahsul* was usually taken in kind, because grain was required for the troops and the court. In the rest of the district *mahsul* was returned to the cultivators, who were obliged to buy it from government at a rate which was usually 25 per cent. above the market price. The following crops paid the *bigha* rates entered opposite each. This mode of paying revenue was called *sabli*. —

Kharif crops—

<i>Rawānā</i>	Rs. 1 per <i>bigha</i>
<i>Jowār</i> grown for fodder	Rs. 1
<i>Chillies</i>	Rs. 4

Rabi crops—

<i>Methra</i>	As. 10 to As. 12 per <i>bigha</i>
<i>Pear</i>	Rs. 1 per <i>bigha</i> .
Green wheat used as fodder	Rs. 1
Tobacco	Rs. 4 to Rs. 5-0 per <i>bigha</i> .
Saffron	Rs. 4 per <i>bigha</i>

Cesses.

As already stated cesses were extremely numerous, and were used as a means of equalizing the *mahsul* and of enhancing the revenue where opportunity offered. The cesses levied by Sāwan Mal have more than an antiquarian interest because they are the form in which powerful proprietors now attempt to extort from tenants a rent higher than that fixed by custom or agreement. These cesses were taken either by government or by officials, and in no way formed part of the proprietor's dues. Fines for criminal offences were always levied at harvest and it is often difficult to distinguish between a cess and a fine. The following were the most common cesses. After them the fines are given. They are interesting as showing what offences formed Sāwan Mal's Penal Code. The cesses called *na'ir muladdam* and *shikrāna* have been already mentioned. The others were —

1. *Na'ir mularrar* also called *jifo manf*. This was a quarter of a *ser* per maund on all crops and was levied when the crop was weighed. The cess was of long standing. Sāwan Mal confiscated it and credited it to government.
2. *Jirā' khāna* (*Jarūf*, anything extra or beyond the regular receipt and *Jarūf*, a full watchman) consisted of fines on cattle trespassing levied by the watchman engaged to watch the crop while ripening.

3. *Nā arāna* paid to officials, e.g., presents made to *maharirs* on beginning the division of a field, a horse or a camel from holders of revenue-free wells, or wells held on favourable terms, a small *arāna* on *māṭi* wells, in order that there might be some record of them in the accounts. *Nāras* were taken on various pretexts, generally for the nominal pay of government servants, but really to increase the revenue. *Nāras* were strictly credited to government, but embezzlements took place.
4. *Dumbīrī*, the pay of the persons who weighed the crop. This ranged from $\frac{1}{2}$ to 1 ser per maund. Besides, they took whatever the cultivators would give them (*pholi*). Government took half of this cess, and half went to the weighmen.
5. *Muhārsilī* was nominally levied for the pay of the field watchmen during the ripening and harvesting of the crop. Government took half the *muhārsilī* and half went to the watchmen.
6. *Bhāṭa*, or carriage hire. The cultivators were bound to convey the government share of produce to the government stores. Sometimes a cess was levied to represent the cost of carriage. It is a favorite

CHAP
III C
Land
Revenue
Cess

CHAP
III C
Land
Revenue.

names), at the rate of $\frac{1}{4}$ ser in the maund. The *chakdars* received their rent which was called *lichh* on the Indus and *kasur* on the Chenab, and the cultivator received his *rakkam* or cultivator's due. It is important to note the shares into which the crop was divided under Sāwan Mal, because after annexation the Settlement was made with the *chakdars* who accordingly began to take the *mahsul* and the aggregate of the *mahsul* and *lichh* or *kasur* formed the *chakdar's* profits on which the assessment was based.

Non-agricul-
tural cesses.

The cesses unconnected with agriculture were—

- 1 *Tirni dukān*, a yearly fee of Re 1, paid by all artisans, not by shopkeepers, as the name would seem to mean.
- 2 *Tirni shudān*, a poll tax on camels. The rate varied from Re 1 to Re 2 a year.
- 3 *Tirni rāsān*, a poll tax on female buffaloes, sheep and goats.

The following were the yearly rates —

	Rs.	₹.	p.
Female buffalo	0	8	0
Sheep and goats	0	1	0
Cows, bullocks, donkeys and horses	paid nothing		

The government also claimed from one-third to one-sixth of all fish caught in the rivers, lakes and ponds. The government share was commuted to money, and the fishermen were obliged to buy the government share at the price fixed. Transit duties (*aldā*) and town duties (*changī* and *dharat*) were levied. Nothing is known of the rates or amount of this kind of revenue.

Revenues
from trees, es-
pecially date.

The cutting of *pippal* and *lār* trees was entirely forbidden out of respect for the temples of the Hindus. All other trees were absolutely the property of government. If a person wanted a *tahli* tree, he was obliged to obtain a personal interview with Sāwan Mal and make his request. If it was granted, Sāwan Mal issued a written order to assess the value of the tree and the price was paid before leave to cut the tree was given. Leave could be obtained from the *kārdār* to cut *ter kikkar* or *siris*, locally called *sharink* trees on payment of from 8 annas to Re 1. But the largest revenue was derived from date trees and the most stringent regulations existed regarding them. Government claimed all date trees wherever grown and the owners of land could no more cut date than *tahli* trees. Each year in the month of Harh (June-July) an appraisement of the crop was made and the estimated weight recorded. The crop was then sold at a fixed price to brokers called *baithars* (from *bai* selling, and *kharidan* to buy). The *baithars* were not the owners of the land in which the trees grew. They were usually persons who had bought the dates for many consecutive years and were seldom changed. A change was possible if a higher bid was offered, but in practice

was rarely made. After the crop had been appraised, the responsibility of watching it till ripe fell on the *lailhars*, and an allowance was made to cover the expense of watching. The price of the dates was rigorously exacted from the *lailhars*, and a *lailhar* of some standing could with the greatest difficulty get rid of the responsibility of buying the appraised crop at the fixed price. Rain and a fall of prices were most dreaded by the *lailhars*, but no remissions were ever given. Instances are known of their leaving the country and of their attempting to commit suicide, in order to escape the severity with which they were held to their contract. It is said that in early times the landowners used to get one-fourth of the crop, but of late years *Sáwan Mal* had taken possession of the whole.

The revenue system above described was in full work at annexation. The Multán governor was taking *mahsúl* in cash or kind, plus cesses. He took the whole of the date crop, and was absolute proprietor of all trees. He levied a poll-tax on mules, camels, female buffaloes, sheep and goats. He also levied transit and town duties. At annexation, all cesses were abolished. The proprietorship of the dates was conferred on the owners of land, and a very low cash assessment made on the female trees. The ownership of other trees was surrendered to the landowners. *Tax* on mules and transit and town duties were abolished. The tax on camels, female buffaloes, sheep and goats was maintained. The *mahsúl* was converted into a cash assessment in the following way. "The average payments for three years were converted into money at the market prices, with a reduction of 10, 15 or 20 per cent. according to the state of the country."

The average income of the preceding three years was as follows for two taluk —

CHAP
III. CLand
RevenuePage 173
of 173
of 173C. P. S.
S. P. S.
S. P. S.

CHAP
III. C.Land
Revenue.The First
Summary Set-
tlement.

This Settlement worked very badly. The indiscriminate remission of leases made it unequal. The cultivators did not know how to manage for themselves. They had been used to rely on the *kardars* for arranging all details of agriculture, and this support was suddenly withdrawn. Even the great concession of owner ship in the date trees was misunderstood. The people went in crowds to petition the Board of Administration. Their complaints were that the system was new, that they could not arrange for watching the fruit and that they did not know how to distribute the assessment among themselves. Then a great fall in prices took place. The Sikh collections were commuted to money at Re 1-3 a maund for wheat. Immediately after the Settlement prices fell to 10 annas and 12 annas per maund. Dates before annexation sold at Re 2-8 per maund. In 1851 the price was Re 1 12. The district correspondence between 1850 and 1857 reads as if there was continued famine in the district, while at the same time magnificent harvests are reported. During these years revenue defaulters were in jail for three months or more. *Lam bardars* threw down their *pallas* in court and clamoured for reduction. Proposals were made to sell villages for arrears of revenue. Reductions and remissions were largely given. The Deputy Commissioners reported on the general severity of the *jama* and suggested revision. The number of transfers of land attracted the attention of the Financial Commissioner, who was "convinced that the transfer arose from undue pressure of the government demand." It was during the First Summary Settlement, in the year 1855 that the demarcation of village boundaries was made by Mir Raushan Ali Superintendent of Settlement. This was followed in 1856 and 1857 by the revenue survey.

The Second
Summary Set-
tlement.

The second Summary Settlement began in 1854. Mr D. Simson Deputy Commissioner of Leiah revised the *jama* of the *Sindwan Tahsil* which then belonged to the Leiah District. He granted a remission of 10½ per cent. and fixed the *jama* at Rs 1 29 780. In 1857 Captain Graham revised the *jamas* of the Muzaffargarh and Alipur *Tahsils*. He raised the *jama* 6 and 21 per cent. respectively. The action of the Settlement Officer in increasing a *jama* already too high seems to us now incomprehensible but the reasons for it are to be gathered from the correspondence. The year 1857 was unusually favourable. The rainfall was good. The rivers rose well and seasonably and there was an abundant supply of water in the canals. The mutiny was going on in Hindustan and there had been risings in Multan and Gujran. The favourable seasons induced the Settlement Officer to fix his *jamas* too high and the fear of being thought disloyal induced the landowners to accept *jamas* which at other times they would not have looked at. But even Mr. Simson's *jama* in Sindwan was felt to be severe. The Deputy Commissioner in

April 1860 reported that that *taluk* was "really suffering under a "too heavy and badly distributed assessment." In Aligarh and Muzaffargarh, the Settlement, as might have been expected, broke down in a year and a half. The Lieutenant-Governor, when sanctioning the revision, wrote that "A perusal of the report has "convinced the Lieutenant-Governor that instead of being in- "creased, the *jama* ought to have been largely reduced."

CHAP
III C
L-1
Revenue

The Third Summary Settlement was made by Lieutenant T. T. Tyghe for the whole district. By this time the Siminwán *Pahel* ^{T. T.} _{6,000,000} had been added to the district. His assessments for each *taluk* were as follows:—

no.

CHAP
III, C.Land
Revenue.The First Regu-
lar Settle-
ment.

were introduced from *kharij* 1878 in Simánwán and *kharij* 1879 in the other two *tahsils*. The term of the Settlement sanctioned by Government was 20 years. Instead of dealing with the lands by *talukas* or blocks of villages into which the *tahsils* had been divided in Diwan Sáwan Mal's time and which had been adhered to in the Summary Settlement. Mr O'Brien divided the *tahsils* into the following assessment circles, with reference to the sources of irrigation, the system of agriculture and other circumstances —

Tahsil.	Assessment Circle.						
Simánwán	—	Bet	Pakka Cháhi Nahri.	Thal Cháhi Nahri.	Thal Cháhi	—	—
Muzaffargarh	—	Bet Sindh	Cháhi Nahri	Do	In Cháhi	Cháhi Sáláb.	Bet Chenáb
Alipur	—	Do.	Do.	—	—	Do	Do.

The riverain tracts including the Bet Sindh and Bet Chenáb Circles together with the Cháhi Sáláb Circles were placed under a fluctuating system of assessment whereby the cultivated area was measured annually and assessed to a rate per acre fixed for each village. All *sáldb* and *cháhi sáldb* in each circle was assessed at the same rate, a lump assessment being imposed on all wells at work during the year. In the Sindh riverain circles, the *ghallás* were also assessed similarly to a lump sum, but in the Chenáb and Cháhi Sáláb Circles a separate rate was fixed for *ghallás* lands. The assessment of certain villages in the Sindh riverain and Cháhi Sáláb Circles was wholly or partly fixed, while in the Chenáb Circles from the extreme north east of the district down to the junction of the Sutlej and Beas with the Chenáb, the tracts containing wells were given a fixed assessment. The assessment of the remaining circles was fixed the amount of assessment being arrived at by applying the sanctioned rates to the cultivated area. The rates sanctioned for each circle were these —

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In tracts subject to fixed assessment provision was made for the levy of a water-advantage rate of annas 6 per acre in Sinánwán and annas 8 per acre in the other two *tahsils* on canal irrigation extended to wells and *pattis* not assessed at Settlement as canal irrigated. This assessment was to fluctuate with the area cultivated from year to year with the aid of canal water. At the same time the following rules were framed for the remission of revenue of tracts under fixed assessment in cases of complete failure or successive partial failures of a canal —

RULES.

I.—No remissions should ordinarily be allowed either for total or partial failure of canal water when the total assessment (fixed and remissible) of the well or *patti* is much below rates for it will be considered that the assessment of the holding shows that allowance for such failures has been made in the assessment. The only exception to this rule will be when a severe failure resulting in large diminution of cultivation or great loss of crop occurs for several consecutive years. The Deputy Commissioner may then grant some remission if he thinks the assessment though much below rates has become temporarily oppressive owing to the continuous failure. But if the assessment is not merely much below rates but is exceedingly light and trifling in amount then no remission should be allowed under any circumstances.

Explanation—The total assessment of a holding will be held to be below rates if the sanctioned revenue rates of the circle (canal and well or canal alone as the case may be) when applied to the average annual cultivated area as ascertained by the Settlement measurements and subsequent *girdawaris* give a product above such total assessment.

II.—No remission should be allowed if it appears that the applicant has intentionally failed to take water and to cultivate the well or *patti* in question for the purpose of increasing the cultivation of other wells or *pattis* in which he is interested.

III.—As it is difficult to distinguish irrigation or moistening by river or rain drainage floods from irrigation by canal water all such moistening which has benefited a well or *patti* will be counted as canal irrigation in dealing with claims to remission.

IV.—When the total assessment of a well or *patti* is up to or but little below the canal and well or canal alone revenue rates of the circle the following rules will apply —

- (1) If no canal water is received during the season or if the crops sown are entirely spoilt by the canal ceasing to flow a remission should be granted provided of course that rules II and III do not apply.
- (2) If however the failure is only partial that is if some canal water is received during the season and some crops are grown with it a full remission should be allowed in any case because the supply has been less than the average for the revenue rates were so pitched as to allow for a considerable degree of fluctuation in the amount of canal water received.
- (3) No remission should however be allowed if the partial failure is both severe and continuous that is if in two or more consecutive years the supply of water is so scanty and inopportune

"to cause much injury either by cutting off the water of cultivation or by preventing the cultivation of the crops. A large portion of the superior crops of the country are lost when the water is allowed to dry up."

CHAP.
III C
L-27
Page 176

The administration of the canals which had been in operation for a long time was in 1850 placed in the hands of an Executive Engineer. The *chikr* rules were revised, a very important change being the assessment of *chikr* (state labour for canal clearance) with reference to the irrigation of the year, instead of its being made proportional to land revenue. The Government rules which had only been marked on maps were now demarcated on the ground and a record of rights was prepared for each *rakh* securing the rights of Government to earn. It was arranged to lease the grazing in the Government *rakh* separately and the grazing land attached to villages was assessed to land revenue. The *gama* on dates was raised from Rs. 11,500 to Rs. 16,226. The enhancement of revenue of all lands made at the First Regular Settlement is shown below —

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—

HAF caused much destruction of crops and house property. The amount
II C remitted in this year was Rs. 12,934. This was however due to
Land an unforeseen calamity and had nothing to do with the working of
Tenue the Settlement.

Rate Under the provision for imposition of water advantage rate
of 6 annas per acre in Siminwan and 8 annas per acre (as well as
an extended canal irrigation) the average assessment for the five
years preceding the Revised Settlement amounted to Rs. 6,904,
thus —

	R
Siminwan 1896-97 to 1900-01	2,607
Muz. Bazarh } 1897-98 to 1901-02	2,111
Abpur }	1,801
	<hr/> 6,519

of the district, as would be expected, showed considerable improvement. The figures are:—

	Rs
First Regular Settlement	1,64,253
Average of five years preceding Second Settlement	1,92,510

Some of this increase was due to extension of canal irrigation to tracts placed by Mr. O'Brien under fluctuating assessment.

Notwithstanding the improvements made in it, the *chakri* system became a regular grievance and has had eventually to be abolished, as will be noticed further on.

The Second Regular Settlement was effected by Pandit Hari Kishan, Kaul, from October 1897 to May 1903. The following extracts from his Final Report of the Settlement describe the steps

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under Mr. O'BrienThe Settlement
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under Mr. O'Brien

CHAP
III. CLand
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surements.

mal paimdyash (measurement file) was completed as soon after the completion of measurements in the whole *Tahsil* as possible. The final attestation of the *khatauni* was then undertaken by the Settlement Naib-Tahsildars and all mutations sanctioned up to date were given effect to in the *khatauni*. The Tahsildars and Settlement Tahsildars checked 20 per cent of the attestation in every village and went over the whole work if they were not satisfied with its correctness in any particular village. The measurements have been made by means of a chain of 10 *karams* each *karam* measuring $5\frac{1}{2}$ feet. The measurements of last Settlement were also based on the same unit, the only difference being that the chain then used was 12 *karams* long. The measures of area used in the records are —

1 *karm* = $5\frac{1}{2}$ feet.1 *marla* = 3 *karams* square (i. e. 272 square feet)1 *kandi* = 20 *marlas*1 acre = 8 *kandis*

A measure called *bigha* = 4 *kanals* was also used at last Settlement and this is no doubt the popular measure by which the peasants make their calculations. It was however considered unnecessary to enter it in the new records as the acre is understood sufficiently by the people as equal to 2 *bighas* and is recognised as a measure of area.

Result of
measurements

The total number of villages at last Settlement excluding Government *rakhs* (forests) was 727. Of these 42 were transferred to the adjoining districts of Dera Ghazi Khan and Multan by the action of the rivers from time to time and 8 villages came over in the same manner. In fixing the boundaries of villages 9 were joined on to others and 12 new villages were created. There are 73 Government *rakhs* which have been measured separately. There are thus 769 villages altogether (including Government *rakhs*) in the district. The total area of the district by present measurements is 2,010,887 acres. The total area of the villages now included in the district was recorded at last Settlement to be 2,007,011⁽¹⁾ acres, which means an increase of about 13,000 acres or half per cent. This is due partly to the addition to some riverain villages of alluvial lands which were under the river at last Settlement and so remained unmeasured at that time and partly to the more accurate system on which measurements are now conducted. The total area of each village as now ascertained has been compared with the total areas recorded at last Settlement and at the Revenue Survey. In every case in which the difference exceeded 2 per cent. was carefully looked into. The largest differences occurred in riverain villages or in villages which were split up into separate estates since the Revenue Survey.

The total number of fields entered in the returns of the year preceding re-measurement was 919,417 and the number by the present measurements amounts to 910,260. The number of fields should or nearly have risen on account of increase of cultivation. The following causes have, however, led to a mere or less opposite result. A large reduction in the field numbers was effected by merging together the habitations and unculturable pieces of land attached to wells which had formerly been measured in small lots and by treating as one field a whole water-course or a canal throughout the boundaries of a well while at last Settlement they were cut up into several numbers corresponding to the fields through which they passed. The canals now belong to Government and there was no object in cutting them up into lots. The water-courses are generally kept properly within the limits of each well or gill and so useful

purpose could be served by treating each of them as divided into as many parts as the fields through which it passed. Again in riverain lands subject to floods, where the boundaries of fields get effaced almost every year, the fields were made large and continuous with the proprietor's boundary. The internal divisions get altered every year anyhow, and instead of trying to rely on the internal boundaries shown at Settlement, it is better that the *patwari* should measure up the field every year according to the internal divisions that then exist.

The standing record of rights which has now been prepared contains the following papers —

- (1). Robkār Ishudān (Preliminary proceedings)
- (2). Shajra Nasab (genealogical tree)
- (3). Jāmbandi Arāzi (Land Jamabandi)
- (4). Jāmbandi Nālīhātān (Date Jamabandi)
- (5). Jāmbandi Baghāt (Garden Jamabandi)
- (6). Fehrist Muasaf wa Pension (List of revenue assignments and pensions)
- (7). Nālshā Haqūq Chābāt (Statement of rights in wells)
- (8). Naksha Kasiāt Zamīndārān wa Raqba Abjāh Nālīhātān (Statement showing *randādarī* water-courses and the area irrigated)

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jamabandi

A detailed *jamabandi* was prepared for the whole district in the summer of 1897 just before the commencement of Settlement operations, and this formed the basis of the revision of records. In the *Sinánwán Tahsil* a *jamabandi* was prepared directly after the completion of the measurement papers (in 1898-99) and this has formed part of the Standing Records of Rights. But a very large number of mutations had occurred during the progress of settlement operations, and it was considered necessary to prepare a detailed *jamabandi* in 1899-1900 incorporating all mutations which had been attested by the end of August 1900. While therefore the *jamabandi* prepared from the measurement *khataunis* and included in the Record of Rights is correct in itself and represents the state of ownership and possession ascertained at the time of measurement, the *jamabandi* of 1899-1900 is the more up-to-date record and for all practical purposes better than the Record of Rights *jamabandi*. The new *jama* has been entered in this *jamabandi* as well as the previous *jamabandi* included in the Record of Rights and this *jamabandi* of 1899-1900 will be preserved with the Record of Rights under the orders of the Financial Commissioner. In the Muzaffargarh *Tahsil* the preparation of a *jamabandi* corresponding to the measurement *khataunis* was attempted in 1899-1900 but the number of villages in this *tahsil* being very large and considerable time having lapsed since the preparation of the *khataunis* in several villages it was decided that to prepare a *jamabandi* giving effect to all mutations sanctioned since the attestation of the *khataunis* would mean much saving of time. A *jamabandi* was, therefore, prepared in 1900-01 with the entries brought completely up-to-date. The same course was adopted in the *Alipur Tahsil* and the *jamabandi* of 1900-01 in these two *tahsils* has been included in the Record of Rights. Some idea of the mutation work done during the course of the settlement will be formed from the following figures:—

Year	Number of mutatis as attested			
1897-98		19,339
1898-99	26,007
1899-1900	21,138
1900-01	35,969
1901-02	10,454

The date
jamabandi

Besides the land *jamabandi* we had to prepare a date *jamabandi* for the purpose of recovery of the date revenue. A similar date *jama* *landi* was prepared at last settlement but in preparing the detailed *jama* *landi* thereafter the entries in the date *jamabandi* were not brought up-to-date. The work of attesting the holdings of this *jamabandi*, therefore, entailed much labour and necessitated the decision of numerous mutations. The *jamabandi* now prepared gives the names of the persons owning the land on which the trees stand, the names of the persons to whom the trees belong, the persons enjoying the fruit thereof, the number of trees assessed and the revenue assessed thereon.

To give
jamabandi

The assessment of gardens and mango trees separately to revenue necessitated the preparation of a garden *jama* *landi* showing the names of owners of the pines or mango trees who are liable for payment of the assessment. The *jama* *landi* has been prepared in the same manner as the date *jamabandi* with the difference that while the entries in the latter were attested by Naib-Tahsildars and Tahsildars, those in the latter were attested by the Extra Assistant Settlement Officer, this being the first *jamabandi* of the kind.

As part of the statement of rights in wells has been prepared a statement showing the water-courses belonging to each district, and the area irrigated by each. This statement has been prepared for the guidance of the Canal Officers in regulating the distribution of canal water, and has been made part of the Standing Record of Rights. It is, however, a mere statement of the conditions of canal irrigation existing during the period of this settlement and does not establish any rights of the irrigators to any specified quantity of water or to irrigate any specified area.

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he is responsible for. This village servant is very useful and has become indispensable in most villages owing to the scattered nature of habitations and the fact of the *chaukidárs* not being able to render much assistance to the *lambardárs* in matters other than Police work. In all cases when objections were made, it was found that a *lotwál* was actually employed and the new entry was allowed to stand.

The maps prepared at last settlement were on the scale of 60 *laks* to an inch. New maps had to be prepared throughout the district as the old ones had become obsolete, in consequence of extension of cultivation, partition of holdings, alteration of village boundaries, and other similar changes. The old field maps were, however, found to be very accurate and the village boundary maps (*thalbat*) were of great use in settling boundaries.

CHAP.
III C
Land
Revenue

Maps

CHAP.
III C.
Land
Revenue.
Maps.

The largest differences are due mostly to alterations in the position of trijunctions of the riverain villages owing to river action.

On completion of the field maps, index maps were prepared by reducing the former by scale to $\frac{1}{4}$ inches = one mile showing roads, canals, village sites and other details, but no field boundaries. These index maps were put together and copied on tracing cloth into a collective (mujmili) map for each tahsil on the $\frac{1}{4}$ inch = one mile scale. A copy of each of the tahsil mujmili maps has been submitted to the Surveyor General of India for the use of the Survey Department and a fair copy has also been made for use in the district. From the original collective maps of the tahsils were prepared by pentagraph, maps of each tahsil on the scale of one mile = one inch and two miles = one inch. The small scale maps of the tahsil have been put together and made into a district map. The one mile = one inch map of each tahsil and the two miles = one inch map of the district have been lithographed at the Maudslayi Press Lahore and will be kept in the District Office for the use of Revenue Officers and for submission with reports when necessary.

In addition to the above-mentioned maps we have had to prepare collective index maps of the riverain tract lying at the western boundary of the Simánwán and Muzaffargarh Tahsils and the whole of the Chenáb riverain on the Baháwalpur frontier the former in connection with the settlement of boundary disputes and the latter for the purpose of laying down a permanent boundary with the Baháwalpur State. An index map of each village has also been pasted into the *patwari* village note-book on a convenient scale and maps of assessment circles have been placed with the abstract village note-books.

Tribal customs.

A statement of tribal customs was prepared at last settlement in vernacular for each tahsil and appended to the Record of Rights of each village. The customs were re-arranged not by tahsil but by summoning the leading men of each tribe in the whole district together in a meeting. The questions suggested in Sir Lewis Tappin's Customary Law were put to the representatives of each tribe and their answers recorded in vernacular with any examples which could be quoted. The replies of the different tribes have been put together into one volume for the whole district and copies of it have been supplied to the District Judge, the Divisional Judge and the Chief Court. One copy has been kept in the Revenue Record room. An English abstract of the customs has also been prepared and published with an introduction as the Code of Customary Law in the district.

Village note-books.

Village note-books were started for the first time in 1880 and a book was maintained in vernacular for each village by the *patwari* and another copy was kept in the tahsil. The bilingual village note-books have now been kept in the tahsils with entries from 1894-95 in Simánwán and 1893-94 in the other two tahsils. This is for seven years preceding the re-assessment. The *patwari* will keep their village note-books in vernacular and have been given new books from *Kharif 1902* which will last for the term of the new settlement. Bilingual note-books for the assessment circles, tahsils and the district have also been opened with entries corresponding to those of the village bilingual note-books.

The *parama* or abstract village note-books prescribed by revised Revenue Circular No. 63 paragraph 74 have been opened and statistics of the five years preceding re-assessment have been entered therein. My village *parama* notes have used the instructions of the Settlement Commissioner. The *parama* note-books are for reference by inspecting officers. The figures of area, population, and other statistics of the basis of assessment have been given in the *parama* as also those of the fixed land revenue assessed on each village.

The process by which the revised assessments were arrived at, and the amount of the assessment sanctioned at the second Regular Settlement, are shown in the following extracts from the final settlement report of Muzaffargarh :—

"A general re-assessment of the Muzaffargarh District was sanctioned in Government of India's letter No ²¹⁷²/₂₆₄₂, dated 17th September 1897.

Donne's Settlement Manual was published, while the settlement was in progress, and, although part of the work had then been completed, yet the proceedings during the settlement were regulated generally by instructions laid down in that book.

The names of assessment circles into which each *tahsil* has been divided for purposes of assessment are noted below, together with the names of the corresponding assessment circles adopted at last settlement —

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CHAP
III C.
Land
Revenue.

Classes of
soil.

The classification of soils for purposes of assessment and for the preparation of Revenue records has been based entirely on sources of irrigation neglecting the natural differences in the quality composition and fertility of the land. In a comparatively rainless tract like this so much depends upon the water-supply that it was not possible to give primary importance to the constituents of soils. A similar classification was found necessary at last settlement and although the Settlement Record then prepared took note of the natural distinctions of soils yet that classification was not kept up in the Revenue records prepared since. For the purpose of assessment, only six classes have now been adopted, viz *chāhi chāhi nahri nahri sailāb chāhi-sailāb* and *ābi*; as those were practically the classes under which crops had been registered since last settlement; but in consequence of the substitution of an occupier's rate on canal irrigation for the system of canal clearances by *chāher* (statute labour), it was found necessary to go into greater detail and to note in the Revenue papers every class of cultivation depending upon canal irrigation with or without irrigation from other sources and to distinguish between lift and flow irrigation in each case as the former is to be charged at half the rates sanctioned for the latter. The following classes of soils have been sanctioned by the Financial Commissioner for adoption in the preparation of revenue records—

- | | | | |
|------|----------------|----|--|
| (1) | Obāhi | .. | Land irrigated by well only |
| (2) | Nahri | .. | Do. from canal by flow |
| (3) | Jhallāri | .. | Do. do. by lift |
| (4) | Chāhi-nahri | .. | Nahri land also irrigated by well |
| (5) | Obāhi-jhallāri | .. | Jhallāri land also irrigated by well |
| (6) | Sailāb | .. | Land receiving moisture from the river |
| (7) | Obāhi-sailāb | .. | Sailāb land irrigated by wells. |
| (8) | Abi | .. | Land irrigated by lift from a pond or creek. |
| (9) | Nahri-ābi | .. | Abi land receiving canal irrigation by flow |
| (10) | Jhallāri-ābi | .. | Do. do. do. by lift. |
| (11) | Bārān | .. | Land dependent solely on rain |

(Vide Senior Secretary to Financial Commissioner's letters No. 3836, dated 10th July 1900, and No. 4100, dated 3rd July 1903.)

Muzaffargarh being one of the seven districts in which no permanent distinction of soil was made (Director of Land Records and Agriculture's Circular letter No. 9 dated 6th July 1897) the classification available in the Revenue records of years preceding this settlement was only temporary and related to the conditions existing in the two harvests of each year. As at last settlement's now, the permanent classification of soils and the soil rates have been utterly neglected in framing the assessments which have been based entirely on the cropped area and crop rates. Moreover the nature of irrigation in the district from canals and from wells which are used mostly to supplement canal irrigation or *sailāb* is on the whole so variable that a permanent classification of soils with reference to sources of irrigation does not signify much. The classification of soils sanctioned by the Financial Commissioner will therefore be observed with reference to the crops irrigated in the harvests of each year.

It was not safe to base the assessments on the cultivated area recorded in any one year during the measurements and the cultivated area recorded in the papers from year to year before the commencement of this settlement neither showed the full extent of lands capable of cultivation nor represented the area on which the cultivators had grown successful crops; for under rule (vi) printed in paragraph 37 of the Revenue Circular 24 all area not bearing crops was to be returned as uncultivated in this district, while on the other hand the area on which crops had failed was

Area with
assessments
have been
based.

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other deduc-
tion.

reductions, the following areas of crops were taken as the basis of assessments —

Tahsil				
	Average area sown.	Area of failed crops	Average area of matured crops.	Percentage of failed area to area sown.
	Acres	Acres	Acres	Percentage.
Sikarwa	122,743	8,971	118,702	8.9
Mukaflargarh	201,180	17,909	183,971	8.9
Alipur	180,489	12,578	146,915	8.5
District	484,312	39,458	448,862	7.8

Deduction
for fodder

It is customary in this district to allow the whole of the straw of wheat and other crops to the tenant, for the feed of his bullocks besides which he is allowed to use up a certain proportion of the fodder crops while they are green. The landlord does sometimes take a camel load or so of straw for the use of his own cattle but this is only by way of grace, and he cannot claim a share of the straw unless he is prepared to make a proportionate reduction in rent. Carrots and turnips are used entirely as fodder almost everywhere in the district, so is *methra* (fenugreek). Nearly half the jowar crop is eaten up as fodder. About 12 per cent. of moth and 7 per cent. of peas have been taken as consumed by bullocks. More than half the crops returned as fodder and some 10 per cent. of crops registered as others, have also been included in the crops intended for the use of bullocks. The rest of the fodder is utilized for the feed of cows, buffaloes, horses &c. and need not be deducted from the area of crops which go to make up the owner's assets. A small proportion of green wheat is also allowed invariably to the bullocks but the quantity varies with the amount of work which is done. In purely *chahi* tracts the proportion allowed is the largest while on wells assisted by canals or floods it is smaller and on *nahr* and *sailab* lands the allowance is only nominal. The total area of each crop for the district and the proportion allowed by way of fodder are noted below —

Crops.	Total area.	Area allowed as fodder	Percentage.
	Acres.	Acres	Acres.
Turnips and carrots	1,904	1,904	100
Methra	2,412	2,412	100
Jowar	15,490	7,674	50.9
Fodder	29,774	18,657	62.7
Others	6,881	1,009	14.6
Wheat	9,737	1,078	11.0
Peas	24,300	1,773	7.3
Wheat	218,509	8,621	3.9

The total area of crops allowed as fodder amounts to 8.3 per cent. of the average area of matured crops.

CHAP
III C.
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Land
Revenue.
Menials dues.

The principal menials are the carpenter blacksmith potter winnower *lathar* (reaper) *gahera* (threshers) *debir* (weighman) *kotana* (ropo-maker) and *rikha* (watchman). The Mullan and Brahmin have to be paid before all the menials. Some of these men get their dues on all classes of land, others like the potter and ropo-maker are entitled to a share of the produce of *chahi* and *ja illari* land alone. The rates are also different for different circles. The amount allowed to each menial was fixed after careful local enquiry.

Value of
produce.

The value of produce was arrived at in the following manner. The gross produce was found out by applying the average rate of yield assumed for each crop to the average matured area ascertained to have borne that crop. To the amount allowed for fodder deducting the menials dues, the balance of the produce was converted into cash at the prices sanctioned for adoption by the Financial Commissioner (vide paragraph 15). The total of sums thus obtained for all the crops went to make up the value of the divisible produce which amounted for the whole district to Rs. 44,27,458. This sum was taken as representing the probable value of the divisible produce of the district in an average year.

Landlord's
share of the
produce.

As has been noticed before 57.5 per cent. of the total cultivated area is *khud kashit* (i.e. in possession of the landlords themselves) while nearly 58 per cent. of the area is with tenants paying rent in kind. This makes up rather more than 60 per cent. of the cultivated area. The surest standard for judging the profits of the landlord was therefore the rent in kind paid by tenants. The rent paid on each holding was ascertained at revenue settlement and averages for the villages and assessment circles were arrived at. It was found that the landlord received rent at the average rate of 34.8 per cent. of the divisible produce. In dealing with rent, it has to be borne in mind that there are two classes of proprietors, the superior (*ala*) and the inferior (*adna*) and that while the inferior proprietors receive the *mahsul* (rent) above alluded to the superior proprietors receive a percentage either in cash, calculated on land revenue or in kind with reference to the total divisible produce of the land. In some cases the superior and inferior proprietors are the same; in other words there are no separate overlords. There are thus three classes of superior proprietors:—

- (1) Others than inferior proprietors receiving their due in cash
- (2) Others than inferior proprietors, receiving their due in kind
- (3) Who are also inferior proprietors and receive their due in kind.

It appeared that the fees received by the first two classes were extremely small (i.e. *asthan pauri* Rs. 1-12-0 for every Rs. 100 of revenue or *gas path* 1/4 of the divisible produce) and have evidently been fixed on the understanding that this profit would not be a variable and that the inferior proprietors would take the responsibility of paying the whole revenue. Besides it would have led to complications if the insignificant as it is of the two first classes were included in rent. It was therefore decided to leave these two classes alone but to include in rent the dues received by the third class of superior proprietors. This addition resulted in raising the percentage of rent to 35.1 of the divisible produce. Applying this rate to the value of the whole of the divisible produce the landlords' share amounted to Rs. 15,50,74. From this sum were deducted Rs. 26,001 in the Muzaffargarh & Upper Takli circles on account of expenses connected with the repairs and maintenance of wells and the clearance of long water

CHAP
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Land
Revenue.

The rates sanctioned for each class of land in each assessment circle are noted below. The incidence of land revenue per acre of matured crops in the whole district is —

Sanctioned
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Reviewed by **Esteban** by **bobling**

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III C.Land
Revenue.The ordinary
fluctuating as-
sessment.

The ordinary system of fluctuating assessment consists in assessing the area of matured crops (after deducting *kharraba*) at a rate fixed for each crop in a whole assessment circle or group of villages. Crops have been grouped generally into two classes class I including the rich crops of wheat tobacco cotton indigo chillies, vegetables, fruits and sugarcane, and class II all the other crops. The rate for crops included in class I has everywhere been pitched considerably higher than that for class II. Crops matured from whatever source of irrigation (viz whether *sailab nahri* *chahi-nahri* *chahi*, *chahi sailab* or *abi*) will be charged at the same rate. A lump assessment has been fixed for every well or *jhallār* to be paid only when it is at work. A well or *jhallār* shall be considered at work when it irrigates one acre or more of matured crops during one agricultural year. Certificates of exemption will be granted under the rules. This lump assessment called *abiana* is not only different in different villages but it has been raised or lowered from well to well inside one and the same village. The following table shows the maximum the minimum and the average rate of *abiana* imposed per well and *jhallār* in each assessment circle —

Sanctioned	WELLS								JHALLARS							
	If self irrig.				Alipur				Muzaffargarh				Alipur			
	per acre				per acre				per acre				per acre			
	Det.	Chenab.	Sindh.	Palka.	Chenab.	Sindh.	Palka.	Chahi-Sailab.	Det.	Chenab.	Sindh.	Palka.	Chenab.	Sindh.	Palka.	Chahi-Sailab.
Maximum	1	16	12	10	13	23	25	10	7	14	10	10	10	6	8	8
Minimum	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Average	1	2½	5	7	7	8	5½	4	4½	5	4½	4	6½	2½	4	4

This system has been introduced in the whole of the Alipur Tahsil with the exception of one whole village and parts of two villages the Sindh Circle of Sindwán and Muzaffargarh (except parts of two villages in the latter) six villages (including parts of three) in the Muzaffargarh Lakka and the Chenab Circle of Muzaffargarh with the exception of parts of sixteen villages which have been placed under fixed assessment.

Throughout the Sindh riverain the same set of rates (i.e., class I, Re 1-4-0 class II Re 0-1-0; class III Re 0-0-0 per acre) has been adopted i.e., from the extreme north of the Sindh Circle in Sindwán down to the extreme south of the Alipur Sindh the class of crops will pay the same rates. The differentiation from village to village will consist in the larger or smaller proportion of high or low class crop while that from field to field will result from the allowance made for failure of crops. The floods of the Indus are so capricious in their nature that the best lands in that riverain may be converted in one year into worthless sand while in the course of a few years the sandy bed of a stream may be turned into good culturable land. This is why some differentiation was considered necessary throughout the length of the Sindh circles. On the Chenab however conditions are different and while clusters of villages consist of rich and very productive land others have inferior land with plenty of saltpetre in it.

CHAP
III, C.Land
RevenueThe Thal
system of
assessment

The Thal system has been introduced in the Thal of Tahsil Sindwán, in four villages of the Pakka of tahsil Muzaffargarh which depend entirely on wells and in parts of three villages of the Thal Circle of Muzaffargarh which are beyond the reach of canal irrigation. Altogether the system has been extended to twenty-seven whole villages and parts of three. In the whole of this tract all cultivation depends on well irrigation and all cultivated area is attached to one well or another. These areas attached to wells are divided into specified holdings or shares and a holding or share in a well is either brought wholly under cultivation or left entirely untouched. The conditions of this tract are peculiar. The holdings are small with reference to the cultivated area, and the cultivation is uncertain and not very profitable. While on the one hand the landowners cannot stand a fixed demand on the other they are too ignorant and poor for a fluctuating field to field assessment. The system of assessment introduced may be described as follows: Every well holding whether cultivated or not has been assessed to a sum as land revenue and this sum will be recovered whenever the area sown with crops in a whole year is not less than half an acre in a share of or a holding inside a well and one acre in an entire well. Wells newly constructed or cleared from *dale* (old disused wells) will get certificates of exemption from payment of revenue for varying terms under the rules and the whole of the revenue of the holdings attached to such wells will be irrecoverable during the period of exemption. The total revenue assessed on the tract amounts to Rs 6120. The assessments have been so framed that the holdings under cultivation should on an average of five years have given a revenue of Rs 4698. Any well which is newly constructed in the *shamilat* (common waste) will after the expiry of the period of exemption pay a revenue of Rs 8 if fully at work. Every peasant will thus know the exact amount of revenue which he will have to pay if he undertakes to cultivate his land and will at the same time have the advantage of not being called upon to pay any revenue at all during the years when owing to drought or other causes he cannot afford to bring his land under the plough. Detailed rules regulating this system of assessment are given in Appendix VII D (to the Settlement Report).

Gardens
and mango-
trees.

There are some valuable gardens in the district, and the mango trees are a source of considerable income. In many places they belong to or are mortgaged to others than the owners or mortgagees of land. It was unfair that the owner of land should pay the whole assessment, while the owner of the garden or trees enjoyed the large profits without contributing anything at all towards the Government demand. A light assessment has, therefore, been imposed on the gardens and detached mango trees as part of the fixed assessment in tracts subject to fixed assessment and as a separate fixed demand in the Pakka Circle of Allpur which has been placed under fluctuating assessment. The trees and gardens in the riverain tracts and the Chhili Sailab Circle which are not numerous have not been separately assessed and will only pay land revenue at the crop rates fixed for first class crops. The total garden jama is Rs. 7417 distributed as follows:—

					Rs
Sindwán	—	—	—	—	981
Muzaffargarh	..	..	..	..	5077
Allpur	..	..	..	..	1,359

This revenue will be remissible wholly or in part in case of deterioration of the garden or mango trees.

CHAP
III C.Land
Revenue.Revenue on
date.

of the present assessment. The following figures explain them-
selves —

			Sinānwān	Muzaffar garh	Allpur	District
Last Settlement	— { Trees assessed ...	Rs.	116,045	237,080	90,670	443,805
	— { Revenue ...	"	3,691	11,161	4,341	19,193
	— { Rate per tree ...	"	0-0-8	0-0-8	0-0-9	0-0-8
Present Settlement	Number of female trees ...	"	184,422	470,108	184,472	839,002
	— { Revenue ...	Rs.	10,960	21,647	8,648	41,255
	— { Rate per tree ...	"	0-0-11	0-0-9	0-0-0	0-0-9
	— { Revenue ...	"	8,851	21,739	8,800	39,390
	— { Rate per tree ...	"	0-0-9	0-0-8	0-0-0	0-0-8
Increase per cent. on assessment of last Settlement			126	90	103	164

It will be seen that while the number of female trees has increased by nearly 80 per cent since last settlement, the revenue has been more than doubled. It may be noted that calculating the profits from an individual tree, they appear to be fairly large but when a large number of trees has to be dealt with the net profits of the owner are found to be comparatively smaller. Basing the calculation upon estimates and the rates sanctioned at last settlement, a rate of 1 anna per female tree was proposed for the greater part of the Sinānwān *tahsil*. In announcing the assessments however it appeared that in consequence of the very large increase in the number of trees the increase brought out by the above mentioned rate would be excessive and would be acutely felt. The assessments were therefore, pitched lower giving an average rate of 0 pie per tree in that *tahsil*. The assessments proposed for the other two *tahsils* were more moderate and the total assessments imposed on female date trees in the whole district give an incidence of 0 pie per female tree. The increase in date revenue amounts to 101 per cent. over the assessment of last settlement. The rates levied in individual cases vary from 2 pies to 1 anna 3 pies per tree. Not only is the rate different for different villages but within one village different blocks have been treated differently and assessed at a higher or lower rate. The assessment is a fixed one subject only to a remission for revenue-paying trees which might be washed away by one of the rivers. The present assessment is a full one and appeared at the announcement of assessment to be all that could be paid by the owners without difficulty. If the number of trees goes on increasing at the same rate as it has done since last settlement the enhancement of revenue at the next settlement will have to be made very cautiously.

Revenue on
grazing land

The grazing land attached to villages measured 10,00,304 acres at last settlement and was assessed to Rs. 3,641. The present waste area is 9,90,404 acres. The assessment now imposed on this grazing land is Rs. 27,843 (fixed) Rs. 10,771 fluctuating (Rs. 17,071). The decrease in revenue is justified by the decrease in the waste area which has been brought under cultivation and the large increase of revenue which has been obtained from the cultivated lands and date trees which grow mostly in waste areas. Were it not for the advisability of retaining a separate grazing assessment, it might have been convenient to throw this small sum into the land revenue and establish a separate grazing assessment. The measure would have been a popular one with the peasants and might be adopted with advantage at the next settlement. The assessment is fixed

CHAP
III C.
Land
Revenue.

Internal
distribution
of revenue
Distribution
of fixed land
revenue on
villages.

In tracts placed under fixed assessment the land revenue to be paid by each village was arrived at with reference to the sum which at my village inspections I considered the village capable of paying after taking all the circumstances into consideration the half assets *jama* of the village worked out separately for each village in *tahsil* Sinánwán or calculated at the guide crop rates sanctioned for the other two *tahsils* and the revenue that should have been assessed on it at the revenue rates sanctioned for the assessment circle. The former two were the main guides as the last figure had to be raised or lowered according as the village was above or below the average. Indeed what I did was to total up the assessments proposed by me in my inspection notes for the different villages. The total was compared with the sanctioned revenue and generally came very near the mark. The difference was made up by altering my figures with reference to the half assets *jama*. In framing my village assessments, I went freely above and below the sanctioned rates according to the circumstances of individual villages.

Distribution
of revenue on
wells and
pattis

Having arrived at the village assessment I proceeded to assess the wells and *pattis* in the following manner:—In the Sinánwán *tahsil* I had with one solitary exception seen every well and *patti* that had to be placed under fixed assessment. Thence I had classified in each village with reference to the quality of soil means of irrigation vicinity to markets resources of the owner and other considerations affecting the paying capacity of a landowner. In making my inspections I had noted what ratio the rate per acre assessed on one class of wells and *pattis* should bear to another. In the other two *tahsils* I had not the time to do all the well inspections myself but I trusted the Settlement Tahsildars and made them do exactly what I had done in Sinánwán. At the time of my village inspection I checked some 20 per cent. of the classification done by them and also inspected every well or *patti* regarding which the owners differed from the opinion of the Tahsildar and representatives of the village and decided which class it should be placed in. Where I was not satisfied with the classification, I had it done over a second time and checked it again. I then had well lists prepared showing particulars of cultivation the average cropped area of seven years and the class in which each well and *patti* had been placed at the time of inspection. Separate all round rates were adopted for each class with reference to the ratio noted in my inspection note and the assessment thus arrived at for each well or *patti* was raised or lowered with regard to all the circumstances of that particular well or *patti*. The sum so fixed for different wells and *pattis* were increased or decreased proportionately until the total assessment to be imposed on the village was obtained. After announcing the total assessment of each village I proceeded to determine the assessment of each well or *patti* and discussed the case with the landlords as if it were a village. I did not hesitate to vary the amount put down by me again on a well or *patti* if with reference to the hundred and one reasons that were put forward before me I was satisfied that the assessment ought to be more or less. If after determining the assessment of the wells and *pattis* individually I found that I had lost a few rupees in the total assessment of the village I did not try to make up the difference, but announced that I had reduced the total by so much.

It is to be
noted that
the work of
distribution over
hollings was
taken in hand
For this purpose
materials had
been prepared
beforehand. A
fixed land list
had been prepared
showing the cultivation
for seven years
(see table) and
the average cropped
area for each
holling. The general
rule adopted was
to distribute the
revenue fixed by me
for each well and
patti on all its
hollings in proportion
to the cropped area,
except where I had

Directly the assessment of wells and *pattis* was finished the work of distribution over hollings was taken in hand. For this purpose materials had been prepared beforehand. A fixed land list had been prepared showing the cultivation for seven years (see table) and the average cropped area for each holling. The general rule adopted was to distribute the revenue fixed by me for each well and *patti* on all its hollings in proportion to the cropped area, except where I had

CHAP.
III. C.Land
Revenue.Distribution
of the grazing
assessment.

- (2) where the grazing area is large and the cattle grazing in the village belong mostly to the landlords, or where large pieces of waste belong to a few men who allow cattle from other villages to graze there on payment of *firmi* the landowners have usually agreed to distribute the grazing assessment on the waste area and
- (3) where the grazing area is large and cattle are numerous and belong to others than landowners it has been arranged that the cattle should be enumerated every year by Munsiffs appointed for the purpose, and the following fees charged per head:—

	Cows	Cow buffaloes.	Goats and sheep.
	Annas.	Annas	Annas.
Sindowán	5	10	1
Muzaffargarh and Alipur	4	8	1

Similar rates fixed for collection of *firmi* at last settlement within the villages were six annas per cow twelve annas per buffalo and one anna per goat or sheep. The collections will be paid into treasury towards the grazing revenue and any deficit will be made good by the landowners in proportion either to their land revenue or their waste area, according to the under standing arrived at in each case. Similarly the surplus, if any will be divided among all the landowners. It has also been arranged in some cases to group together a number of villages for the payment of *firmi*. The total grazing demand of these villages will remain unaltered, but this sum will be capable of re-distribution periodically over the villages included in the group with reference to the number of cattle either on the basis of the quinquennial enumeration made under the orders of the Director of Land Records and Agriculture or on an enumeration in the intervening years in cases of necessity. This system has been adopted experimentally in a few cases but should be further extended if it proves successful as it saves cattle from having to pay *firmi* in a number of villages. In some cases groups have been formed without any provision for redistribution of the demand each village agreeing to pay its demand without making any collections from cattle coming from other villages of the group.

Other matters
connected
with the
assessment
instructions.

The instalments for payment of revenue will be the following throughout the district:—

Kharif ..	{ 15th December
	{ 15th January
Rabi	{ 15th June
	{ 15th July
Date revenue	15th August.

No alteration has been made in the time of the instalment for payment of date revenue as the grazing season ends in the beginning of August, and the middle of that month is very appropriate for payment of revenue from this source. The other instalments have been put off by a fortnight in each case to allow sufficient time for the sale of produce and in case of fluctuating assessments to enable the assessment and *bachhi* papers to be completed. In villages under fluctuating assessment the revenue to be paid at each harvest will be that assessed on the crops of that harvest. In some of the riverain villages however where the area of *kharif* crops is very small it has been laid down that the whole land revenue shall be paid in *ra'i*. The grazing revenue will be collected in *ra'i* as it will not be possible to ascertain the waste area until after the *ra'i* crop-inspection. In the villages placed under the *Thal* system of fluctuating assessment

where the *lharif* crops are insignificant, the whole land revenue will be paid in *rabi* while the grazing revenue will be collected in *lharif*, as the end of summer is the time when the number of cattle grazing in the Thal is largest, particularly if the Thal has been blessed with rain. In tracts placed under fixed assessments, it has been decided in case of each village what proportion of the revenue should be paid in each harvest with reference to the area under autumn and spring crops. The amount to be collected at each harvest will be divided equally into the two instalments fixed for that harvest. The whole date revenue will be collected in one instalment. For sugarcane-growing villages a third *lharif* instalment was formerly allowed in February, but this has now been dispensed with as unnecessary, as the second *lharif* instalment (15th January) will be quite late enough.

CHAL
III.C
Land
Revenue

Other
connected
with the
assessment
Instalment

The cesses sanctioned at last Settlement were—

Cesses

	Per cent
Patwari	3 to 6
Liabardara	5
School	1
Road	1
Dal	1
Land revenue	21

CHAP
III. C.
Land
Revenue.

requiring fresh sanction were also duly reported and orders of the Financial Commissioner and Punjab Government were obtained. The assignments which have now been continued are shown in the table below:

Assigned revenue.	Tahsil.	Amount assigned before revision of assessment.			Amount now assigned.		
		In perpetuity	Ra.	a. p.	Ra.	a. p.	
Muzaffargarh (Lalpur)		2,572	0 0	2,502	0 0	

For life, term of settlement or during maintenance of institutions.

Muzaffargarh	..	..	..	..	..	274	0 0	331	0 0
Alipur	..	..	..	..	..	121	7 0	184	0 0
Srinawān	..	..	..	..	..	32	0 0	20	0 0
Total	..	..	..	..	..	427	7 0	535	0 0

*Fixed Rs. 453 ..

Fluctuating Rs. 3,721 ..

{ Land revenue 231 0 0
Dated 213 0 0
Land revenue.

Notwithstanding a decrease in the number of petty assignments the total assigned land revenue has increased in consequence of the general rise in the assessment.

Deferred
assessments.

Assessment has been deferred in this settlement only in case of wells newly constructed. Exemption from the *chāhī* assessment has been granted for the full term of twenty years to wells which have been built to irrigate lands not previously assessed at irrigated rates and for a term of ten years to wells which have been constructed to replace old wells. The exemption was calculated in the following manner in tracts under fixed assessment. In respect of wells irrigating lands which depend entirely on well irrigation the whole revenue of the lands irrigated from the new wells was remitted for the period of exemption. Where the lands received canal water or *saildāb* the remission given amounted to the difference between the revenue at *chāhī-nahā* or *chāhī-saildāb* rates and that which would have been paid on the area commanded by the well at *nahā* or *saildāb* rates respectively. In tracts under totally fluctuating assessment, the lump assessment imposed on the well will not be recovered during the period of exemption. The *chāh* or *gal* well viz., those in which the part of the cylinder sunk below the water level is built of wood and the rest of masonry have been treated as masonry wells for purposes of exemption. Since the announcement of the assessment the rules have been further relaxed and provision has been made for the grant of an exemption up to ten years in favour of wells which may be repaired or altered in favour of partially lined wells which are expensive. The rules to be acted upon in future are those sanctioned by Government in their Revenue Secretary's letter No. 70 dated 18th April 1903 Punjab Government Proceedings for April 1903 No. 10-72. The total exemption granted to new well for various periods is noted below:

Tahsil.	R.
Srinawān	5,217
Muzaffargarh	6,416
Alipur	4,607
District	16,240

HAP
II C.Land
Revenue.Size of pro-
perty hold-
ing.

The average size of a holding in each circle is shown in the table below —

Tahsil.	Circle	Total area.	Number of holding	AVERAGE AREA PER HOLDING.		
				Cultivated.	Un- cultivated.	Total.
SINDH.		Acres.		Acres.	Acres.	Acres.
	Thal — — — —	424,461	1,383	4	303	307
	Thal nahri — — — —	82,535	718	11	104	115
	Pakka — — — —	184,757	9,685	7	12	19
	Bet — — — —	181,824	4,639	8	22	31
	Total — — — —	644,497	10,801	8	45	50
MUZAFFARGARH.		Acres.				
	Chenab — — — —	135,514	9,741	0	8	14
	Sindh — — — —	6,231	2,887	7	21	28
	Pakka — — — —	230,371	18,060	5	8	13
	Thal — — — —	129,493	8,554	4	21	25
	Total — — — —	501,619	36,043	5	11	16
ALIPUR.		Acres.				
	Chenab — — — —	114,514	8,163	8	0	16
	Sindh — — — —	192,773	1,900	15	84	99
	Pakka — — — —	16,830	9,690	7	10	17
	Chab-malib — — — —	114,631	5,293	6	16	22
	Total — — — —	449,857	25,016	7	17	24

NOTE.—The figures are taken from the Assessment Reports.

With reference to the cultivated area the average size of holdings is very small in every assessment circle except the Sindh circle of Alipur, in which there are several very large landowners. The belongings of these few men have raised the average cultivated area of each holding to 15 acres but it would be wrong to infer that the majority of the holdings in that circle are of about this size. Of the other assessment circles, the smallest cultivated holdings are met with in the Thal circle, having 4 acres of cultivation each. And each holding belongs usually to more persons than one. The average cultivation per holding in the Muzaffargarh Pakka is only 5 acres which is again very small. It may be mentioned here that some of the holdings in the Pakka and Thal circles of Muzaffargarh are held on a very large number of shares going sometimes higher than a lakh. It should however be borne in mind that the figures showing the average area per holding are no indication of the area owned by each individual, as in most cases a whole well is the joint property of several co-sharers and while it is returned as one holding, the owners are numerous. An attempt was made in the Assessment Report of the Sindwan Tahsil to arrive at the correct average area owned by a landlord in each circle and the figures were examined with reference to the minimum cultivated area required for the maintenance of an average peasant family. The following extract from the Assessment Report will be found interesting —

"In order to arrive at a correct idea of the extent of individual property the following statement has been prepared from the papers of the patwari:

showing the amount of land owned by the proprietors of the whole *tribe*, and thus the acreage number of the land owned by the whole *tribe*, then his has been added, which is the number of the land owned by the whole *tribe* been ascertained. The figure has been ascertained in the same way as the size of property and the size of the land.

Circle	Class I	Class II	Class III	Total
	Owners of the land are less than 100 acres	Owners of the land are 100 to 200 acres	Owners of the land are 200 to 400 acres	
1	100	100	100	300
2	100	100	100	300
3	100	100	100	300
4	100	100	100	300
5	100	100	100	300
6	100	100	100	300
7	100	100	100	300
8	100	100	100	300
9	100	100	100	300
10	100	100	100	300
11	100	100	100	300
12	100	100	100	300
13	100	100	100	300
14	100	100	100	300
15	100	100	100	300
16	100	100	100	300
17	100	100	100	300
18	100	100	100	300
19	100	100	100	300
20	100	100	100	300
21	100	100	100	300
22	100	100	100	300
23	100	100	100	300
24	100	100	100	300
25	100	100	100	300
26	100	100	100	300
27	100	100	100	300
28	100	100	100	300
29	100	100	100	300
30	100	100	100	300
31	100	100	100	300
32	100	100	100	300
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36	100	100	100	300
37	100	100	100	300
38	100	100	100	300
39	100	100	100	300
40	100	100	100	300
41	100	100	100	300
42	100	100	100	300
43	100	100	100	300
44	100	100	100	300
45	100	100	100	300
46	100	100	100	300
47	100	100	100	300
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92	100	100	100	300
93	100	100	100	300
94	100	100	100	300
95	100	100	100	300
96	100	100	100	300
97	100	100	100	300
98	100	100	100	300
99	100	100	100	300
100	100	100	100	300

CHAP
III. C.
—
Land
Revenue.

Size of pro-
prietary hold-
ings

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CHAP
III. C.Land
Revenue.Size of pro-
prietary hold-
ings

Before dealing with the figures given in the above table it will be interesting to see with regard to the agricultural conditions of each assessment circle the minimum size of a holding required for the sustenance of an average zamindar family. Taking a man, his wife and two small children as the standard zamindar family the extent of cropped area needed for their bare maintenance—(1) if the man cultivates the land himself and (2) if he works through tenants—is given in the following table by circles—

Circle.							Cropped area if cultivated by landlord.	Cropped area if cultivated by tenants.
							Acres.	Acres
Thal	...	...	...	...	...	...	40	200
Thal nabhi	...	...	...	...	...	...	15	48
Pakka	...	...	...	...	...	...	13	37
Bet	...	...	...	...	...	...	18	40

Taking the Thal circle first a cropped area of 40 acres will in ordinary years yield the following income—

	Acres.	Value
		Rs.
Wheat	27	259
Cotton	4	33
Other crops	9	72
Total	40	363

Deduct—

	Per cent.	
		Rs.
Fodder	16.5	
Monthials dues	18.8	
Total	35.3	128
Net income		235

Expenses—

	Sers	Rs.
Diet at 1½ sers a day	547	
Wheat	200	8 }
Other grain	317	11 }
Clothing		10
Seed at Rs 1-8-0 per acre		60
Replacing of bullocks		10
Fees paid for manure		10

Three servants at—

8 annas a month each			
and 36 sers of grain a month each			
Wheat	400	16	6
Other grain	823	33	
Harvest fees of servants		2	
Blanket			2
Miscellaneous			10
Revenue at the present average rate of Rs 1			
inciding cesses			40
Total			232

CHAP
III. C.

In the Thal nahri circle the figures will be those if the landlord cultivates his own land —

Land Revenue.			Acres.	Value Rs.
Size of proprietary holdings.	Total cropped area	...	15	
	Wheat	...	7	95
	Indigo	...	2½	44
	Other crops	...	5½	44
	Total			183
	Deduct fodder			8-8
	Miscellaneous dues			13
	Total			21 8
	Net income			143
<i>Expenses food—</i>				
	Grain at 2 sars per day		Sars.	Rs.
	Wheat		730	
	Other grain	...	305	15
	Clothing	...	365	12
	Miscellaneous	...		15
	Replacing of bullocks	...		10
<i>One servant at—</i>				
	8 annas a month	...		6
	36 sars of grain a month			
	Wheat	...	216	9
	Other grain	...	916	7
	Harvest fee			1
	Seed at Re 1-8-0 per acre	...		23
	Fees for manure (sali)	...		5
	Diakhet	...		1
	Land revenue and cesses at Re 1-8-0 per acre	...		22
	Total			141

An allowance of two sars a day for food has been made in this circle as the supply of wild fruit is not so plentiful here as in the *chaddi* Thal. Half the food grain has been taken to be wheat. A fair provision has been made for clothing as this circle is nearer the towns. The miscellaneous expenses have also been fixed at Rs 15 as the calls on the zamindars' purse on account of guests, priests and ceremonies are larger in this circle than in the Thal proper which is so inaccessible. Only Rs 10 have been allowed for replacing bullocks as only two yokes will be needed. If however, the landlord does not cultivate the land the accounts will stand as below—

	Acres	Rs.
Total cropped area	4½	...
Net income (three times the income of 1½ acres)	...	47
Rent at 72½ per cent.		125
<i>Expenses—</i>		
Food	...	27
Clothing	...	15
Miscellaneous	...	15
Revenue and cesses at Re 1-8-0 per acre	...	65
Total	...	125

CHAP
III, C.Land
Revenue.Size of pro-
prietary hold-
ings.

Figures for the Bet have been worked as follows. If the owner him-
self cultivates his land the cropped area needed is 18 acres.—

		Acres	Value. Rs.
Wheat	.. .. .	11	123
Barley	.. .. .	2	18
Gram	.. .. .	2	16
Other crops	.. .. .	3	24
Total	..	18	181

Deduct—

Fodder
Menials duesPer cent.
7 6
14 0Total
Balance22·2
141

Expenses—

	Sera.	Ra.	
Food at	2½ a day		
Wheat	456	18	33
Other grain	456	15	
Total	912	33	

Clothing	.. .. .	15
Miscellaneous	.. .. .	15
One servant (as in Pakka)	.. .. .	23
Blanket	.. .. .	1
Replacing bullocks	.. .. .	15
Seed at Rs. 1 per acre	.. .. .	18
Revenue and cesses at Rs. 1·80 per acre	.. .. .	20

Total 140

In case of cultivation by tenants, 40 acres of cropped area will be
needed thus—

Net divisible income of 40 acres	.. .. .	313
Rent at 31·7 per cent	.. .. .	108

Expenses—

Food	.. .. .	33
Clothing	.. .. .	15
Miscellaneous	.. .. .	15
Revenue and cesses	.. .. .	45

Total 108

In this circle the full quantity of food required has been allowed, as
there are no ber date or other wild fruit trees to speak of.

Looking now at the classification of holdings given in the preceding
table it will be seen that 9·6 per cent of landowners in the Thal circle
8·8 per cent in the Thal and 80·8 per cent in the Pakka and 78·0 per
cent in the Bet circle possess less than 10 acres each of cultivated lands.
It is seen at once also that the minimum cropped area on which a man
can exist in any of the circles is 13 acres. It is therefore clear that to the
extent of the above percentages the zamindar cannot live on agriculture.

CHAP
III, D
Miscella-
neous
Revenue.

however clear that the majority of landowners have to work at a very small margin of profit indeed most of them have no margin at all, and so the smallest aberrations in the way of cattle disease continued drought or the like throw them out of balance and they are obliged to resort to the village money lender for debt; and once they fall into his hand there is no getting out of it."

Section D—Miscellaneous Revenue.

The total consumption of excisable articles is as follows —

Spirits in gallons.

Years.	Foreign.	Country
1905-06	126	1,419
1906-07	65	1,851

Opium in Sers

1905-06	485
1906-07	494

Drugs in Sers

Years	Bhang	Charas.
1905-06	841	312
1906-07	4,829	258

The gross receipts and expenditure during the years 1905-06 and 1906-07 were—

Years	Receipt	Expenditure
1905-06	11,404	1,225
1906-07	18,446	1,071

The incidence of the gross receipts from excisable articles on each 1,000 of the population in rupees has during the same two years been —

Years	Liquor	Opium	Drugs.
1905-06	63	215	74
1906-07	75	24	80

The incidence of net excise revenue from all sources per 1,000 of total population in rupees is given below —

1895-1896	.	.	.	2
1896-1897	"	.	.	14

CH.
III
—
Muz.
Exc.
Part

There are no distilleries in this District. Liquor is generally obtained from the Amritsar and Rawalpindi distilleries and sometimes from Shahjehānpur and Sujānpur. Long ago there were two distilleries in this district, i. e., one at Muzaffargarh and the other at Alipur. They were closed on 3rd February 1893 and 1st April 1891 respectively.

The number of chops is as follows:—

(1) In the Muzaffargarh Tahsil there are 9 chops, viz. —

1. Muzaffargarh town, Mandigate.
2. Muzaffargarh town, Chaul bazar
3. Khangarh.
4. Kimpur.
5. Rangpur.
6. Alipur.
7. Mochwah.
8. Mahra Khur.
9. Berta.

CHAP
III, D
—
Miscella-
neous
Revenue
Opium.

Poppy cultivation has not been allowed in this district since 1897. Opium is generally imported from the Dera Ghazi Khan and Amritsar Districts. Excise opium imported from Bengal is also kept in the Government treasury for sale to license-holders. Sometimes opium is smuggled from Rājānpur (Dera Ghazi Khan District) across the Indus to the Allpur *tahsil*.

Drugs

Cultivation of hemp plant is prohibited in this district except at religious institutions under special licenses. Bhang is generally imported from the Amritsar and Hoshiarpur Districts, and a small quantity is also imported from the Dera Ghazi Khan District.

Charas —Is obtained from the official warehouses at Hoshiarpur and Amritsar to which places it is imported from beyond the border.

Stamps.

The income from sale of court-fee and non-judicial stamps, the expenditure on the agency employed for the sale of stamps and the net income are given below —

Years.	Receipts.		Expenditure		Net receipts.	
	Rs.		Rs.		Rs.	
1905-06	75	809	2	645	73	241
1906-07	70	885	2	099	68	285

The incidence of the gross revenue from stamps *per mille* of population was Rs 173 in 1906-07.

Income-tax

Incomes under Rs 1,000 are exempt from the payment of income-tax. The number of assesses, including Government servants, the amount of the tax and the incidence on total population are noted below —

Years.	Number of assesses		Net collection.		Incidence per head of population.	
			Rs.			
1905-06	253		8	945	0	17
1906-07	241		7	837	0	16

The figures will show that the district does not contain many large traders or flourishing manufactories or other concerns.

Section E—Local and Municipal Government

There are at present only four municipalities in the district, viz. :—

- (1) Muzaffargarh.
- (2) Khangarh.
- (3) Ahpur.
- (4) Khairpur.^(a)

They were constituted in April 1886. The following municipalities which were created at the same time were abolished on 25th May 1886 :—

Kinjhar, Shahr Sultan, Supur, Jatoi, Kot Addu and Dera Din Panah.

The following statement shows the relative strength of officers, nominated and elected members, according to the figures of 1906-07 :—

CHAP
III E.
Local and
Municipal
Government
District
Board.

Local Boards exist in the 3 *tahsils* of Muzaffargarh, Alipur and Sanāwān, and consist of 20, 6 and 5 members respectively. These Boards help towards giving intimation of the general requirements in their respective *tahsils* and in seeing work carried out expeditiously and satisfactorily. The Tahsildar is in each case *ex-officio* President of the Local Board.

The income of the District Board for 1907-08 amounted to Rs. 91,896-14-11, the principal source being the local rate. The expenditure for the corresponding period amounted to Rs. 1,01,943-8-9. Details are shown in the following tables—

Income.

	Rs.	a.	p.
Local rate	60,841	2	9
Cattle-pounds, stray cattle, etc.	584	5	6
Education, tuition fees etc.	602	14	6
Medical sale of empty cases, etc.	392	8	3
Scientific and other Minor Departments	1,567	1	3
Miscellaneous	45	12	2
Civil works	10,354	4	11
Contribution from Government	12,008	18	7
Total	91,896	14	11

Expenditure.

	Rs.	a.	p.
General Establishment ..	3,867	12	2
Cattle-pounds Establishment	343	15	0
Education	24,420	8	5
Medical	11,285	8	5
Scientific and other Minor Departments	7,211	0	1
Superannuation allowance	75	0	0
Miscellaneous	3,007	5	7
Civil works	40,644	7	1
Contribution towards Vaccination Establishment and High School	1,008	0	0
Total	1,01,943	8	9

There are in the district 22 miles of metalled and 54½ miles of unmetalled roads. The maintenance of 15 miles of the former and all the latter is chargeable to District Board Funds. The Multan Dera Ghāzi Khān road which runs through the district and only portions of which are metalled, is maintained by the Public Works Department.

Most of the public buildings in the district are the property of the District Board and are maintained by it. Most of the Public Works Department buildings are under the control of the District Board and are repaired by the Public Works staff of the Board. Several new buildings have been recently constructed by the District Board, chief among these being the Lying in Wards in connection with the Board's hospital at Sanāwān, and veterinary stables with dispensaries at Muzaffargarh and Kot Addu.

Muzaffargarh District.]

[Part A]

The establishment consists of a District Engineer, one Over-see and 3 Muftis. All construction work in connection with the town municipalities of Khangoon and Alijard also executed by the Public Works staff.

CHIEF.
H. F.
J. J.

CHAP
III H.
Police and
Jail.

But when the proposals of the Police Commission are fully carried out the number of Inspectors will be increased by four and that of Head-constables reduced by 4

Recruitment.

Recruits are enlisted under departmental rules between the ages of 20 and 25 years if they have a chest measurement of 36 inches and are not less than 5 feet 7 inches in height, except in the case of men who have served in the Regular Army and who have left it otherwise than in consequence of misconduct, or in case of certain castes such as Dogras. No great difficulty is experienced in recruiting, although most of the men who come up for enlistment belong to other districts, chiefly Mianwali and Jhelum, as the following figures will show —

Muzaffargarh District

1904	14
1905	17
1906	17

Other Districts

1904	24
1905	25
1906	27

Training.

When enrolled, a recruit is put through a course of training in drill and police working. This course usually lasts about 6 months. After a recruit has been passed he is usually posted to a standing guard or road post and eventually after 2 or 3 years service he is drafted out to a police station. Once during the year each constable posted to a police station is called into head quarters for a month's training. At the end of the month he is examined. If he passes his examination he is sent back to his police station, otherwise he is transferred to lines or is made to attend the School for another month. His subsequent promotion in the grade of constables depends on the length of his service and character, whilst his promotions to the grade of Head-constable depends on his character and ability. Should he be educated and considered fit for promotion to the rank of Head constable, he is sent to the Police Training School at Phillour for 6 months. If successful at the examination held at the end of this period he can be promoted up to the rank of first grade Head-constable. His next step in promotion, viz., to the rank of Sub-Inspector depends on his detective abilities, social status and character, and if he is considered fit for further promotion he is again sent to the Phillour Training School where he undergoes a 4 or 6 months course of training and is again examined. Should he pass he becomes eligible for promotion to the rank of Sub-Inspector provided that his character, etc., remain satisfactory.

Uneducated constables very rarely rise beyond the rank of Head-constable and except when they show detective abilities are usually employed on standing guards.

For administrative purposes the district is under the law subdivided into Inspector's circles and police stations. (Table A.) An Inspector's circle usually consists of from 4 to 6 police stations. There are 3 Inspector's circles and 14 police stations in the district. They are as follows:—

I.—Muzirion Circle.

CHAP
III, H.Police and
Jail.Railway
Police.

The Railway Police is under the control of the Superintendent of Railway Police, Lahore. Its duty is to prevent and detect crime within the Railway fencing and for this purpose there is a Railway police station at Muzaffargarh with 1 Sub-Inspector and 4 foot constables. In addition to this force, two constables are posted at each of the Mahmūd Kot and Ghāzi Ghāt Railway Stations.

Reserves.

The district has 3 reserves which are designated the first reserve, the second reserve and the third reserve. These reserves are governed by the rules laid down in the Police Department. The first reserve is always held available for duty at a moment's notice. It consists of 1 Sub-Inspector, 2 Head-constables and 25 foot constables and is mobilized under the orders of the Deputy Inspector General of Police.

The second reserve consists of 5 per cent of the sanctioned strength of the district and is mobilized under the orders of the Inspector General of Police Punjab.

The third reserve consists of 1 Sub-Inspector, 4 Head-constables and 48 foot constables, and is only mobilized in cases of urgent necessity and under the orders of Government.

Special
Punitive and
Military
Police.

There is no Punitive Police Post in the district nor is there any Military Police.

Detection
of crime.

The Inspector and Sub-Inspectors are the agency for the detection of crime in their respective charges. Each Sub-Inspector is assisted by 2 Head-constables who have usually undergone a course of training at the Training School, and 10 constables. Should the station jurisdiction return more than 100 cases per annum, as is the case with Muzaffargarh police station, a junior Sub-Inspector with 2 additional foot constables is deputed to assist the Sub-Inspector in charge. Subject to the control and supervision of the Circle Inspector and Superintendent of Police the Sub-Inspector is responsible for the detection and prevention of crime within his jurisdiction and he is expected to personally look into each case and leave as little of the investigating work to his subordinates as he possibly can. The Inspector usually attends the investigation of all important cases and the Superintendent also takes part in the working up of serious cases. The Sub-Inspector is assisted by the *zaildār*, *lambardār* and village *chowkidār* or rural police officer, and owing to the lack of telegraphic communication, etc., these agencies are the chief means of transmitting information regarding the perpetration of crime and the whereabouts of criminals.

Fingerprint
system.

The finger print system is in vogue in the district. Persons arrested whose antecedents are unknown to the police have their finger impressions taken on Search Slips which are sent to the Bureau at Phillour, and in certain cases also the Central Bureau of Sindh with a view to ascertaining the previous convictions, if any.

CHAP
III. I.
Education
and
Literacy

tables which form the principal portion of the arithmetic and the main part of their education. Most of the teaching is by rote.

The system adopted by the *mulláns* is to teach the boy a line or two and make him repeat the same all the time he is at school. Next morning he asks the boy to repeat the previous day's lesson and teaches him another line or two. The process is repeated every day but the scholar has to recite from memory every morning the whole of what he has learnt up to date. This is the usual method for training the memory also adopted by the Pandits teaching Sanskrit. The *ojhas* follow the same system too, but their multiplication tables (*paḥḍre*) are rhythmic compositions which are sung something like songs. The boys get them up separately and then sing them a loud in a chorus. The effect on the memory of the boys is wonderful. The Musalman boys are required to read the Korán by way of religious instruction, but it is very seldom that they are taught the meanings of what they read. The Hindu boys receive practically no religious education. The agriculturists' children usually receive no education, except those that can attend the aided or *zaminḍārī* schools. Musalman girls usually read the Koran at home or with the *mullán* or his wife. The Hindu girls also learn some reading and writing in Hindi and occasionally read a religious book also. What girls generally learn at home is sewing and other needle-work. A few girls attend the Board (girls) schools at Muzaffargarh and Kot Adda.

Scripts
employed

The *Kirārs* write in *Kirráḱḱī* (Hindi), a character which is most imperfect and difficult to decipher. Indeed the writings of the *Kirārs* of one part of the district can seldom be read by those of another part. The letters are put together without any vowel signs and one group of letters can be interpreted in half a dozen different ways. It is a common criticism of the *Kirráḱḱī* character that it makes no difference between *Dil=colod* and *Dóla=an earthen pot*, both words being spelt thus *D, l*. Another interesting example is of the letters *W* and *T*, which put together may mean *wat* (twist), *wata* (change), *watta* (stone), *wattu* (a Jat tribe), *wito* (to spill) and so on. There are funny instances of the way in which the same script may convey a double meaning. "*Lálaji Ajmer gae*" (*master has gone to Ajmer*) written in *Kirráḱḱī* may most naturally be read as "*Lálaji aj mar gae*" (*master has died to-day*). Cases in which clever interpretations are put on *Kirráḱḱī* writings in courts, with a view to give them meanings favourable to one party or the other are very amusing.

Excepting the *Kirārs*, the script employed generally throughout the district is Urdu. The local dialect called '*Jatki*' or '*Maltani*' is also written in the Urdu (Persian) character. A few Hindus can write in the *Nāgri* character and Sikhs in *Gurmukhi*.

CHAP
III. L.
—
Education
and
Literacy

Inspector Besides the Departmental Inspectors the Deputy Commissioner Extra Assistant Commissioners, Revenue Officers and Tahsildars inspect the Board schools in the course of their tours in the district. The Secondary schools are under the control of the Inspector, while the Primary schools are managed by the District Board.

Fees

Education up to 3rd Lower Primary class is given free in the district, while nominal fees of 1 anna and 1 anna 3 pies are charged from non agricultural boys reading in IV and V Primary classes respectively. Fees of annas 3, annas 8 6 and annas 4 are charged from non agriculturists in VI VII and VIII classes respectively of the Vernacular Middle School at Kot Addu, while these rates are reduced to one-half in the case of agriculturists. In the Anglo-Vernacular Middle School at Alipur three-fourths of the fees prescribed by the Educational Code are charged.

Scholarships.

Details of scholarships are given below —

First Middle School Scholarships

Kind of scholarship.						Number of scholarships.	Amount.	Source from which paid.
							Rs.	
Open	...	...	...	...	...	4	3	District Board.
Close	...	...	...	...	...	6	2	Ditto
Jubilee	...	...	...	...	...	3		Ditto.
Close	...	...	...	...	...	4	2	Kaure Khan's estate

High School Scholarships

Prize	...	...	...	...	...	1	6	District Board.
Open	...	...	...	...	...		4	Ditto
Close	...	...	...	...	...	3	4	Kaure Khan's estate
Local Board	...	...	...	...	...	1	4	District Board.
Art School	...	...	...	...	...	Every alternate year	7	Ditto.

All the above scholarships excepting those for Medical College and Art School are awarded by the Inspector on the results of examinations held by him.

CHAP
III. IEducation
and
LiteracyFemale
Education.
Girl Schools.

There are 14 District Board Primary schools for girls and one Aided girls' school in the district. Of the 15 girls schools 9 are Urdu schools for Muhammadans and the remaining 6 are Nāgri schools for Hindu girls. The Urdu schools are at Muzaffargarh, Murādabād Rangpur and Khangarh in the Muzaffargarh *tahsil*, at Kot Addu and Daira Din Panah in the Sandwān *tahsil*, and at Jatoi Sitpur, and Alipur in the Alipur *tahsil*.

The Nāgri girls' schools are at Muzaffargarh Rangpur and Basira in the Muzaffargarh *tahsil*, at Gujrāt, Kot Addu and Daira Din Panah in the Sandwān *tahsil*.

Reading, writing arithmetic, geography and needle-work and other works such as knitting socks preparation of handkerchiefs are taught in the schools. Female education is not very popular yet the idea being that educated girls lose their heads and become unfit for household duties. Another difficulty generally experienced in the opening of girls' schools is the paucity of female teachers. The monthly cost of maintaining the girls schools is about Rs 888 which is met from Municipal and District funds.

Important
Schools.

The more notable schools in the district are the Government High School and the Industrial School at Muzaffargarh and the Anglo-Vernacular Middle School at Alipur and the Vernacular Middle School at Kot Addu.

Govt. High
School at
Muzaffargarh

The High School at the head quarters of the district is intended for those who wish to qualify for University examination. Some 325 boys attend the school, less than one-third of them being Musalmāns. As is natural the boys come mostly from non agricultural classes, but as many as 89 agriculturists also attend the school. The boys are taught up to the Entrance standard. In 1906 23 boys went up for the University examination and 18 passed. Ordinarily success at the Entrance examination is considered the goal and the boys begin to look out for Government service. A few however join some college for prosecuting further University education.

The school buildings do not provide sufficient accommodation for the increasing need of the institution. A small boarding house is attached to the school with some 29 resident boarders. Much more room is however needed. Even in the matter of library, books and appliances the school is somewhat poorly provided.

Industrial
School at
Muzaffargarh

An Industrial School was opened at Muzaffargarh in May 1905. Carpentry is taught here along with the subjects which form the scheme of studies for Primary schools. There are 11 boys on the roll. The school has a carpenter master who is paid Rs 20 a month and an ordinary teacher on Rs 10 a month for teaching the school subjects. The school has a boarding house attached to it. The number of boarders is 17 and the 2nd Master acts also as Superintendent of the boarding house on an extra allowance of

CHAP
III. J
Medical

The Muzaffargarh High School is largely self supporting, out of Rs 6,000 odd spent annually on it nearly 5 000 being recovered in the form of tuition fees. The remainder is met from Provincial Funds. The item of fees is only nominal in the other schools and they are supported mainly by the District and Municipal Funds.

Native press
and publica-
tions

There is no printing press in the district nor has any publications been registered.

Section J—Medical

Dispensaries.

Besides the Civil Hospital at Muzaffargarh there are seven dispensaries in the district viz. at the municipal towns of Khangarh and Allpur and at Kot Addu Samawán Rangpur Sitpur and Jatoi. No indoor patients are admitted to the Sitpur dispensary. In the other dispensaries there is accommodation for in-door patients—male and female. In the Sitpur dispensary no regular wards have yet been built and only temporary shelter is going to be provided for in patients. The Muzaffargarh Hospital is in charge of an Assistant Surgeon and a Hospital Assistant is ordinarily posted to each of the other dispensaries. The whole department is under the Civil Surgeon of the district who is usually an uncovenanted officer. The following table gives the statistics of patients treated and surgical operations performed during the five years ending 1905 —

Year					Patients treated.	Surgical operations performed.	Remarks.
1901	—	—	—	—	85 473	2,009	
1902	—	—	—	—	62,559	2 451	
1903	—	—	—	—	1,02 421	2,647	
1904	—	—	—	—	92,091	2,525	
1905	—	—	—	—	91 917	2,501	

The figures of average daily attendance are given by dispensaries in Table B3 of Part B.

The attendance at the hospitals is fairly large but nevertheless the rural tracts have to depend for treatment upon local village quacks or upon rough and ready methods. Owing to the abundance of moisture in the district caused by the vicinity of the rivers and to the flow of the inundation canals in the summer, the health of the district as a whole is not very good. Malarial fever is very common. Cases of stone in the bladder are numerous.

and cataract is not rare. Skin diseases are a peculiar feature of the district and venereal diseases prevail to a shockingly large extent. The eye afflictions are obviously due to frequent dust-storms in the summer, and skin diseases to dirty habits. CHAP
III J
Medical
Dispensaries

The income and expenditure on dispensaries is noted below—

Year.				I N C O M E		Expenditure.
				Municipal Fund	District Fund	
				Rs a p	Rs. a p	Rs a p
1901	..			3,869 9 11	8,602 1 0	11,971 13 11
1902	.			2,799 0 11	12,724 7 4	15,523 6 3
1903	..	..	...	3,451 3 5	564 8 6	12,015 11 11
1904	...	.	..	3,614 0 0	10,054 0 0	13,668 0 0
1905	.	.		5,750 0 0	8,101 0 0	13,551 0 0

There is no lunatic or leper asylum in the district.

Vaccination is not compulsory in any part of the district, but it is getting more and more popular every day. Lunatic and
Leper Asylum
Vaccination

From 3 to 4 per cent of the total population are vaccinated every year. The work is carried on by vaccinators appointed for the purpose under the supervision of the Civil Surgeon. The cost of the operations comes to Rs 1,800 or 1,900 a year.

Outside the municipal towns there are no special arrangements for sanitation. In larger villages, the lambardars usually exert their influences in having the place kept clean and are often encouraged by certificates and other rewards. The ordinary villages are however, as dirty as ever. A Part
of the

CHAP
III. J

Medical

Indigenous
methods of
treatment.

The barber is the local surgeon always ready to bleed a patient by cutting open a vein in the appropriate place. The operation is called 'Tukka' or cutting.

The rule of health prescribed by indigenous medical authority is as follows —

Chetr Vaisákh Ghumme

Jeth Hár sumhe

Sáwan Badra dhanre

Assu Katten thola lhdice

Tabibán pás na jaire

Wander about in Chotr and Visákh (March to May) sleep in Jeth and Harh (May to July) bathe in Sáwan and Badra (July to September) eat little in Assú and Katten (September to November), and you will not have to visit a doctor.

CHAPTER IV.—PLACES OF INTEREST.

At the last Census, all places possessing more than 5,000 inhabitants, all municipalities, and all head-quarters of districts and military posts were classed as towns. Under this rule the following places were returned as the towns of the Muzaffargarh District.—

CHAP IV
Places of
Interest
General
Statistics of
towns

<i>Tahsil</i>	<i>Town.</i>	<i>Persons</i>	<i>Males</i>	<i>Females</i>
Muzaffargarh	Khángarh	3,621	1,930	1,691
	Muzaffargarh	4,016	2,368	1,629
Alipur	Khairpur	2,257	1,182	1,065
	Alipur	2,768	1,467	1,301

The distribution by religion of the population of these towns and the number of houses in each are shown in Table No. 7 of Part B of this Gazetteer. The remainder of this Chapter consists of a detailed description of each town, with a brief notice of its history, the increase and decrease of its population, its commerce, manufactures, municipal government, institutions, and public buildings, and statistics of births and deaths, trade and manufactures, wherever figures are available.

CHAP IV

Places of
Interest.Khángarh
Town.

building has been erected south of the town. It is the residence of the Honorary Magistrate and Honorary Extra Assistant Commissioner Khán Bahádur Muhammad Saifullah Khán. The Municipal Committee consist of six elected and three nominated members. There are no manufactures and the town owes any importance it possesses to its being an agricultural centre in a fertile tract. A cotton ginning factory has just been started outside the town on the Alipur road and a bazar is springing up there.

Census.	Population.
1881	3 417
1891	3 503
1901	3,621

The population as ascertained at the last three censuses is shown in the margin. The town is a growing one although the progress has been slow. More than half the population consists of Hindus, the strength of Hindus including Sikhs being 545 to

455 of Muhammadans *per mille* of population

Muzaffargarh
OWN.

The town of Muzaffargarh lies in north latitude $30^{\circ} 4' 30''$ and east longitude $71^{\circ} 14'$ and contains a population of 4 018 persons. It is situated on the road from Multan to Dera Gházi Khán, two miles from the extremity of the riverain tract of the Chenáb at the end of a well known *shisham* avenue 5 miles long leading from the river within a triangle formed by the Ganeshwáh, the main road leading to Alipur which lies to the west, and the Dera Gházi Khán road which passes it in a north westerly direction. The country round to the east of the Alipur road is intersected by many water courses, is fertile, well wooded and abounds in groves of date palms. Emerging on the Alipur road and looking across a plain of tall grass with here and there a date palm, one gets glimpses of the *thal*, that wilderness of sandhills and scrub and in clear weather sees the outline of the Sulimán range beyond. The public buildings and the houses of the European residents are mostly ranged along the Alipur and Dera Gházi Khán roads, which intersect at a point a quarter-of-a mile north of the town. The town consists of a fort formed by a circular shaped wall thirty feet high enclosing a space with a diameter of 160 yards, and of suburbs surrounding the fort on all sides so as to nearly conceal it from view. The fort wall has 16 bastions, and battlements all round. It has been built with a veneer of burnt brick which has peeled away in many places and a backing of mud over 6 feet thick. The road from Multan entering the town cuts off a segment at the north end of the fort which is bisected by the main *bazar* running north and south. The houses within the fortification are built with burnt bricks where they face the street but elsewhere generally with mud. They are chiefly occupied by Hindus. The suburbs round the fort are generally mud built. They are more extensive on the south side where they are occupied by the poorer Muhammadans. On the north side they are occupied by the district officials. The principal streets have been paved with brick. Drinking water is

obtained from wells outside and inside the town. The Railway Station has been built half a mile north of the town. The origin of the town was a Bania's shop called Musan Hatti, from the name of the owner, established to supply provisions to travellers on the road between Multan and Dera Gházi Khán. About 1794 Nawáb Muzaffar Khán, the Afghán ruler of Multan, began building the fort, called accordingly Muzaffargarh, and in 1796 he established his head-quarters in it. It was stormed by the army of Ranjít Singh in 1818. It became the head-quarters of the district administration under the British Government in 1859, after Khángarh had been abandoned in consequence of inundation. The floods of the Chenáb used to approach Muzaffargarh, and in 1873 and 1893 they destroyed a considerable portion of the suburb. Midway between the town and the Railway Station is a cotton-ginning factory and cotton press. The District Courts are situated immediately north of the Multan-Dera Gházi Khán road.

CHAP. IV.

Places of
InterestMuzaffargarh
Town.

CHAP IV however been built by private subscription The population as ascertained at the enumerations of 1881 1891 and 1901 is shown in the margin

Places of Interest.	Census.	Population.
Muzaffargarh Town.	1881 1891 1901	2,720 2,843 3,018

The town is growing both in dimensions and population.

Khairpur Town.

The town of Khairpur, with a population of 2,257 persons, is situated seven miles to south west of Alipur, and is about equi-distant from the Indus and Chenáb. It was founded about 70 years ago by Khair Sháh, a Sayyid Bukhári from whom it takes its name. It is compactly built chiefly with brick, many of the houses being two and three-storied. The *bazars* are mostly paved with brick, but the streets are much too narrow to admit of any wheeled traffic. The principal streets have matting spread over them as a protection from the sun, as is usual in these parts. Much of the land in the neighbourhood is waste and covered with tall grass. The country round was liable to submergence in the floods, but an embankment, five miles in circumference, was constructed at considerable cost to protect the town, and the protective embankment of the Sulaimán canal has minimized the chances of inundation of this tract. In the old days boats laden with produce used to pass from Khairpur to all the towns around Jatoi Alipur and Sitpur during the floods, and the people of the town had more trade with Biluchistán and with Sukkar, Multan, and other towns at a distance, than any other town in the district. Owing to diversion of traffic from the river to the railway and the town being cut off from the river the place is dwindling into insignificance as a trading centre. Khairpur has a primary school. There is a *thakardíndra* sacred to Gopi Náth, and a community of river traders has propitiated the river lord (Daryá Sahib) by building him a temple. The Municipal Committee consists of two *ex-officio* and six nominated members. The municipality

Census	Population.
1881	2,600
1891	2,424
1901	2,257

is a poor one and will perhaps have to be abolished. The population, as ascertained at the last three censuses is shown in the margin. The decline of the town has been continuous and quite marked. More than half the population are Hindus.

Alipur Town.

The town of Alipur with a population of 2,788 inhabitants, is situated on the west side of the main road leading south from Muzaffargarh at a distance of 31 miles from the railway, 6 from the Chenáb and 15 from the Indus. It must be a place of some antiquity judging from its height above the surrounding plain. It is said to have been founded by Ali Khán, one of the Náhar princes of Sitpur. Its importance is due to its being the head-quarters of a *tahsil* and also of a *munsiff*, and to its being an agricultural centre in a well cultivated tract. It has a considerable trade in indigo, and

snuff is manufactured for export to Dera Gházi Khán and Baháwalpur. The situation of the town is unhealthy, it being affected by the floods of both rivers, and there has been much excavation immediately under it on the eastern side. On this side are all the public buildings, the middle school, dispensary, *tahsil*, rest-house, and *sarai*. A new Munsiff's court has been built to the east of the town and a new Civil rest-house half a mile up the Muzaffargarh road. The town is compactly built, chiefly with brick, and most of the streets are well paved and provided with drains. Rude arcades have been formed in the principal *bazars* by stretching matting on beams from roof to roof. They protect from the sun, but are too close to be healthy. The Municipal Committee consists of six nominated and three *ex-officio* members.

CHAP IV
Places of
Interest

A Poor Town

The population, as ascertained at the enumerations of 1881, 1891 and 1901, is shown in the margin. The population has improved during the last decade. Out of every 1,000 of population 624 are Hindus or Sikhs.

Census	Population.
1881	2,555
1891	2,552
1901	2,788

Shahr Sultán, a somewhat smaller place, is situated on the main road leading south from Muzaffargarh at a distance of 37 miles from it, 14 from Alipur and 1½ miles from the Chenáb. The town takes its name from Sultán Ahmad Katal, father of Alam-ud-dín or Alam Pír, whose shrine is here. An account of the shrine and the fair held in connection with it has been given in Chapter I C. Any importance the town has is due to the shrine and fair. It is in all respects an ordinary village with mud buildings. One *bazar* is neatly paved with brick, and, as in all the towns in this part, beams are placed over the street and covered with matting, so as to form an arcade. A road branches off to Jatoi, and the position on the river is favourable for trade in country produce. There is a police *thana* and a primary school. The rest-house which had come down has been patched up. There is no building of any con-

Shahr Sultán Town

CHAP IV
—
Places of
Interest.
Sitpur Town.

extent testify to its antiquity. It is in fact the only town of any antiquity in the district. According to tradition its ancient name was first Kanjan Mal and then Khudi. Blur or hunting seat of Rāja Khudi. In historical times Sitpur became the capital of a dynasty called the Nāhar, an account of which as well as of succeeding rulers has been given in Chapter I B. The town is divided into two parts the northern called the Khanān because occupied by the Nāhar princes their relatives and dependants, and the southern called the Shekhān, because occupied by the *malhdums* who succeeded the Nāhars in the government, and their dependants. It is very irregularly built, and has a very dilapidated appearance. Many of the houses are built of brick, and have two or three storeys. Two of the *bazars* have been paved with brick, and they are provided with the rude arcades of matting usual in these parts. The town is completely shut in on all sides by a thick screen of date palms, which must add considerably to the salubrity of the climate. The dates of Sitpur are noted throughout the district, being of the kind called *najābat*. The only building of antiquarian interest is the tomb of Tāhir Khān Nāhar at the west end of the *bazar*. The dome is covered with blue encaustic tiles and the walls of the building are ornamented with tiles of various colours. There are a *thāna*, school, and police rest house. Sitpur has the usual trade of a small agricultural centre. In former times there was a considerable manufacture of paper, but the industry has died out. The *lamangari* work of Sitpur consisting of a sort of painting over varnished wood or paper, has also practically disappeared.

Jatoi Town.

Jatoi is a large village situated 11 miles north west of Alipur and 4 miles from the river Indus. It is formed of two villages called Bara and Chhotā Jatoi standing end to end with a main *bazar* running north and south Chhotā Jatoi being at the north end. The town is said to have been founded within 100 years by Ali Khan Jatoi. The *bazar* of both the villages is well paved with brick and like the other towns in Alipur by matting spread over it, it forms an arcade. It is a place of very little importance. There are a police *thāna* and rest house and the canal department have also an excellent rest house here. Sirdār Kaurō Khān Jatoi the leading man of the place who died recently bequeathed one-third his property to the District Board and a dispensary has been built out of the proceeds of this estate. Two scholarships to be held primarily by Muslims prosecuting their studies in one of the Art Colleges have also been founded out of the fund. A dispute arose with the heirs of Sirdār Kaurō Khān but eventually the case was compromised the District Board conceding one-sixth of its share to the other party. The District Board therefore now owns $2\frac{1}{2}$ shares out of 9 or $\frac{1}{4}$ ths. The property is managed by the Deputy Commissioner on behalf of the District Board.

Kot Addu is a large village, with narrow lanes and mud built houses. Any importance it has is due to its being an agricultural centre, a halting place to travellers marching along the left bank of the Indus, and the largest village in the Sanáwán *tahsil*. It was formerly the head-quarters of a *tahsil*, which, in the first instance attached to the Leiah district, was transferred to Muzaffargarh in 1859. The head-quarters of the present *tahsil* were moved to Sanáwán in 1872. It is situated on the east side of the road from Muzaffargarh to Dera Ismail Khán, 33 miles from Muzaffargarh and 10 miles from the river Indus. It is said to have been founded by Addu Khan, a son of one of the Gházi Kháns. Its name indicates that it was at one time a fort, but no trace of fortification remains. It is now an important railway station. There are a police rest-house and out-post, a vernacular middle school and a dispensary at this station.

CHAP IV.

Places of
InterestKot Addu
Town

The place is known for the manufacture of bows and arrows of which an account has already been given in Chapter II E. The bows are very pretty.

Dana Dín Panah is an important village. It is situated on the west side of the road from Muzaffargarh to Dera Ismail Khán, 7 miles north of Kot Addu, and 5 miles from the river Indus. It is a railway station. Its importance is due to the shrine of Dín Panah, a Bukharí Sayyad, who died A.H. 1012, and to the visits of pilgrims to the shrine, an account of which has been given in Chapter I C.

Dana Dín
Panah Town

CHAP IV

Places of
Interest.

Rangpur

school It is the largest village in the neighbourhood and is a trading centre both for the tract adjoining the Chenab and for the eastern half of the Sandawan Thal The lands are productive and well wooded The place is well known for the famous story of Hír and Ránjha which was enacted here Hír, a Dál Jatti of Jhang Sub, was given in marriage to a Khara Jat of Rangpur quite against her wishes. Ránjha, a Dhido Jat of Takht Hazíra, was in love with Hír and followed her in the guise of a *fakír* He got initiated into the order and died a disappointed man at Rangpur

